

SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 390 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 8.

NEW YORK, SATURDAY, JUNE 19, 1858.

WHOLE NO. 320.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

RECORD OF SPIRITUAL INVESTIGATIONS.

DIVERSE SPIRITUAL COMMUNICATIONS.

[Continued from page 42, May 29.]

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This was received late at night, during my absence in Toronto, and while I lay awake from anxiety of mind.

Mrs. M.—Pray before you go to bed to-night, for your husband, with all your heart. God can overthrow the snares of the persecutors. Trust in his mercy and all will end well. Endeavor alone to make God your friend. Depend not for help on man. He can save you from your secret enemies. Live in his fear, and find the shelter of his love. Go to your bed.

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Mrs. M.—Give your best thoughts to heaven. Earth will take care of itself. Earthly thoughts center in the advancement of the earth-life of the creature. Heaven demands the abnegation of self. Christ commanded his followers to deny themselves—to take up the cross and follow him. This was a sentiment wholly at war with all their preconceived opinions. It was a hard saying—they could not bear it—and many who had listened to his superhuman eloquence with admiring enthusiasm, forsook him from that hour, because they could not part with self and selfish enjoyments, or sacrifice the praise of men to win the kingdom of heaven. The same Spirit rules the world as much in this day as it did then. Men would cheerfully undertake any enterprise fraught with danger which called forth the admiration and applause of the world, but they shrink from doing good in secret, when no eye is upon them but the eye of God. They give publicity to their acts of charity, and can not pray without their prayers are heard of men. God looks into the chambers of the heart, and listens to the voice of the soul. Falsehood can not enter into that sanctuary. It can not be invaded by the heartless curiosity of man, or its secret worship be contaminated by his indecent ridicule. Your own Spirit must be the only priest that offers incense on that altar, for it is sacred and must be entered by God alone. This is what Christ means when he tells you to pray to your Father in secret, and he will reward you openly. So pray, that you may receive the Father's blessing, even life eternal. Good night, my sister.

FEBRUARY 1, 1858.

Mrs. M.—Knot the threads of life as you will, death will soon untwist them. Before you are awakened to the fact, the cord will be broken. Good acts are the golden threads crossing the dark web of life. Death only brightens—it can not destroy these—but what does the web that you have woven in half a century show of these when death unrolls it before the great judge of all the earth? Susanna, think seriously of this. I warn you to prepare for the trial, for the time hastens on—is nearer than you think. Judge yourself that you be not judged, and may pass from death unto life.

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Mrs. M. was inquiring of the Spirits respecting the probable success of some plan she had formed for the benefit of her children, when this was given.

Mrs. M.—You desire knowledge on worldly matters. Short-sighted mortal—I am not a man of business. I can give you no advice. Honest industry brings its own reward. Ask knowledge of spiritual concerns—light for the soul—and I will be your teacher. Live for God, and you will find the true riches, honor, length of days, and immortality. Is not this of more importance than earthly possessions—a nobler inheritance than houses and lands—a building not made with hands, in the city of the Great King? Seek these first, and all the rest shall be added unto you.

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What then becomes of the souls who never heard of Christ?

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o the body. It is the moral leprosy of the soul which can only be healed by the ministrations of the Spirit. A sinful soul can only pass with much suffering into the kingdom of God. Happy are those souls whose sins are pardoned before they leave their earthly home, who are purified and cleansed by the Great Physician.

You evermore shall God adore;
Your heart and soul shall reach the goal
Your Spirit longs to win—
Redeemed and purified from sin.
Come, Sister Spirit, come
To thy eternal home;
The earth must melt away—
Behold the dawn of day,
The living sun that shows
Where healing water flows
To cleanse each earthly stain!
Then drink, nor thirst again,
For to thy soul is given
The Baptism of Heaven.
Then, Sister, come away
To the realms of radiant day.

Let my words be to thee prophetic.

(Spirit what art thou?)

One who loves you—good night.

MARCH 16, 1858.

Mrs. M.—Known to God are all his works from the beginning. What he does is eternal. The fate of his mind is fate. Every effect has its cause in Him, and what seems evil to us, is only the working out of His supreme will. As thunderclouds obscure the sun, but refresh the parched earth with rain, so the darkness of evil makes virtue more transcendently fair; and sorrow past, brightens the hours of joy by the contrast they give. Tears, like showers, increase the brightness of our smiles, and refresh the soul, which, otherwise, would be barren of great thoughts. Thus men without much suffering seldom enter the kingdom of God. Let this truth comfort you under every trial. Remember what Christ endured, and submit yourself cheerfully and hopefully to the fulfilment of your destiny, for it is from God, who appoints these trials to men in order to prove their faith and love. Farewell—in your patience possess your soul.

(J. W. D. M.—Are our sufferings and misfortunes purposely sent by God to try our faith and love, irrespective of our own crimes or indiscretions?)

God permitted the principle of evil in order to try His creatures. He does not make them commit crime, but gives them conscience and reason to determine for them the right path. If they make a bad use of the one, and neglect the warnings of the other, the fault rests with them and not with God.

(J. W. D. M.—Our sufferings and misfortunes, then, are not the necessary consequences, merely, of our own crimes and imprudence?)

God's laws founded on immutable truth, can not be broken without involving disastrous consequences to those who violate their sanctity, and this often involves the innocent, who do not stand in the same condemnation. Thus, the good unavoidably suffer for the misconduct of the bad, which is made by God their earth-trial, and leads more souls to heaven, by proving to them the insufficiency of earth to satisfy their desires. Thus out of apparent evil the Great Father ever produces good.

(J. W. D. M.—Certain afflictions then result from certain causes, according to the laws of nature instituted from the beginning; as for instance; a company of good men embark in a ship, commanded by a rash but imprudent captain, who casts away his vessel on the rocks, where the good and the bad perish together?)

The effects springing out of certain causes, must take place and happen alike to the good and bad. If a good man falls into the water and can not swim, and no one is near to save him, he must drown from the necessity of the case. This is a law of nature.

(J. W. D. M.—Does not God, then, send suffering and misfortunes to individuals for the special purpose of trying them?)

God never sends calamities to any one. They spring out of circumstances which can not be avoided, while one man's acts affect the comforts and happiness of another. Thus the good invariably suffer in mind or body for the evil done by the wicked.

APRIL 6, 1858.

Mrs. M.—Dependence on us is folly, without your heart is imbued with the love of truth, which is the chief attribute of divine wisdom. Love is truth, hence its fidelity. True love is eternal, and survives all changes, for, like truth, it is of God, with whose nature change is impossible. Man's nature is a constant succession of changes; for he is an effect, not a cause, and therefore never can reach the perfection of God. Man hopes for future happiness and increase of knowledge. He is right, and this is true wisdom to him; but this very hope shows his subordinate condition; for were he an infinite intelligence, hope

would be of no use to him. Now he ever looks forward for something better; but he can never reach God; so that hope will ever remain the great line between him and his Maker.

APRIL 18, 1858.

Mrs. M.—Total dependence on human writings has hindered the advancement of the civilized portion of mankind. Before, men sought wisdom as they were led by the Spirit, and were thus taught of God. The mind of one man differing from another, requires teaching according to his receptive faculties; as what is easy of comprehension to one, is hard to be understood by another, and from this want of equality of intellect has sprung, as a natural consequence, all the dissimilarity of religious opinions and jarring creeds. When men trust more to God and the direct teaching of his Spirit, it will bring them into more harmonious relation with one another than exists under the present system of religious instruction. The power of the Spirit falling upon a weak and simple mind, adapts itself to the capacity of the recipients, and leads it on, step by step, till it arrives at the truth. The thunders of the law addressed to such a mind by the injudicious preaching of men, overwhelm and plunge it in despair. Men are told to seek the Lord. Why, then, do they foolishly persist in trusting to men? The Lord of heaven and earth is as easy of access as he was in the days gone by. Seek instruction from Him, and He will satisfy the wants of the soul. No more.

APRIL 22, 1858.

Mrs. M.—Rays of glory surround the death-bed of the just, making his entrance to the dark valley glad with the sun-burst of eternal day. Strains of celestial music greet his awakening sense, and he learns to understand the voices of heaven—the one great language of the soul spoken and comprehended by the faithful in all worlds. All music is of heaven. Earth only catches a faint echo from the living harmony flowing round the throne of God. The wind bears it on his strong wings. The thunder peals it forth in awful tones. The leaves of the forest whisper it together. The big waves of the ocean roar it out, clashing the cymbals of almighty wrath. It speaks to man in a thousand tones; for all forms in which intelligence and harmony reside are instruments which respond to the voice of heaven. Music in man's soul is worship—a prayer the spirit pours to the eternal. The outward organ may be imperfect, but the soul of the loving is ever in tune, for a higher spirit touches the keys, and makes the song perfect. A bad human instrument sends forth inharmonious sounds. A vicious soul can not pour forth, in tones to the Creator, any more than a corrupt stream can pour forth pure waters. To join in the song of angels, man must himself become sinless like them. Life's noblest song was uttered by the pure shepherds of Bethlehem. "Glory to God in the highest, and on earth peace and good will to man!" Go and learn, with diligence, the burthen of that heavenly song: Good night.

Our friend, Mr. J. W. T., the Resident Engineer of this section of the G. T. R. R., was with us this evening and we were talking about the absolute originality of the inventions connected with railroads, when the following was spelled out on the board to Mrs. M. who thinks that all original ideas are inspired from a higher state of existence.

APRIL 24, 1858.

Mrs. M.—The idea of the locomotive had been presented from age to age to the mind of man; but men in those days had neither the knowledge which science gives, nor the mind to grasp it. It has been reserved for an age more free from bigotry than those that preceded it, when men unfettered by the tyranny of priestcraft dare make use of the light given to them, for the universal benefit of the human race. Had these great revelations of concentrated power been made to man at an earlier period, he would have answered with his life for the forbidden knowledge. Time and opportunity are in God's hand, and He ever uses the right. Now the reign of superstition, happily, is nearly over, though some tares are still found among the wheat. These in time, will soon be weeded out, and man will think and act independently of the censure of others, submitting his judgment to reason and conscience, admitting no interference with the truths laid down by the one, or the sanctity of the other. You are tired, Susanna. Good night.

These are all the communications Mrs. M. has yet received from her "Guardian Spirit," as he calls himself. Before concluding this portion of my "Record of Spiritual Investigations," I will give two communications received by Mrs. M. from Robert C., the first husband of her sister Sarah, in England. The nature of these communications will tend to convince your readers that they could be but little influenced by her own mind. Indeed, this mechanical mode of communication is

certainly much less liable to be influenced by the mind of the medium, than any other mode, particularly when it is considered that the medium, in this instance, is still a skeptic.

MARCH 20, 1858.

Mrs. M.—Believe, hope, and persevere in spiritual communion, and you will have abundant evidence of its truth. When you can overcome your doubts, faith is a certain consequence. Why are you so hard to be convinced? A miracle would scarcely satisfy your iron obstinacy. But when this is overcome, you shall go on conquering and to conquer. Firmness is a good attribute of the mind, but in your case it is carried too far. If a Jew, you would have been among those who crucified Jesus, because your stubborn reason would never have admitted that he was the Son of God. Now, Susanna, this spirit stands between you and truth. Get rid of these childish prejudices as soon as you can, or your soul will ever remain in darkness.

ROBERT C.

APRIL 6, 1858.

Mrs. M.—Susanna, be your own medium. Refuse to put your hand upon the board with another. There are few whose Spirits have any affinity with yours, and a want of harmony produces confusion and apparent falsehood. Act independently and alone, or you will never get a satisfactory answer from us. Never gratify the curiosity of any one, nor exhibit to strangers the secret things we convey to your soul. These are sacred. Study them in the silence of night, in the solitude of your own chamber, lest you give your mind over to vanity, and not to God. (Will the Spirit give his name?) Robert C. (Mrs. M.—Do you move the board or influence my mind to give answers? I influence your mind and the board, that both may operate together. (Were you grieved at my sister marrying again?) You need not fear; here there is neither marrying nor giving in marriage, and the animal love of the earth-life is unknown. Congenial Spirits attracted by the same affinities, choose their own partners.

J. W. D. M.

BELLEVILLE, C. W., June 1, 1858.

A GOOD TEST.

New York, May 31, 1858.

A friend of mine, a collector of gas bills, but not a Spiritualist, calling at the house of Mr. D. G. Taylor, 145 West Sixteenth-street, for the purpose of receiving the gas bills, was invited to a circle which was then assembling. He rather reluctantly went in, and took a seat outside of the regular circle. The medium then became entranced, and addressed him by saying, "James Duffett; James Duffett." He answered, "I don't know such a person." "No, but tell Mr. Marsh at your office to call here this evening. I died with a tumor in my back."

On his return to the office, he asked me if I knew James Duffett. I said Yes, that he died five years ago. He then told me he died with a tumor in his back. It being correct, I said, "you did not know him?" "No, but his Spirit told me, or what purported to be his Spirit." I told him I would call and see. According to promise I went. The circle being assembled, I was requested to take a seat, and, not saying a word, and without being known to the medium or the medium to me, she addressed me by name and said: "James Duffett; I died with a tumor in my back; I lived in Ninth-street near First Avenue, fourth floor front room. I had two barrels of flour; butter and coals laid in for winter; I bought them at the grocery store, corner of Ninth-street and Avenue A. There were five carriages at my funeral; I was buried in Greenwood. I have been this particular that you might know that it was me. I had four children; the eldest, since my death, was married to the young man you saw me leaning on when you came up into the room," (a remark concerning which I made at the time, that it was not very becoming); the next was living with her sister in Cleveland, Ohio, (giving the name where to direct to them); the next was in Leake and Watt's Asylum, New York, and he asked me to call and see her, which I promised to do. The youngest was with a woman in the country; she drank and was ruining his child.

I called at the asylum, found the child as directed, previous to which I did not know there was any such place, but I found it by the directions given by the Spirit. It was very accurately given. I asked the child if she knew where her sister was. She said yes; that she had five letters from her. She showed them to me, and in them were the same directions that had been given by the Spirit.

I should have mentioned that the Spirit said he had two hundred dollars in the Savings Bank at the time of his death. I understood he had money, but did not know the amount. I have since ascertained that two hundred dollars was the sum in Bank.

SPIRITUAL LYCEUM AND CONFERENCE.

NINTH SESSION OF THE CONFERENCE.

Dr. Hallowell read an article from the *Oberlin Evangelist*, of April 28, wherein the editor takes occasion to administer what he considers a salutary warning to his readers, that they may avoid the "seductions and mischiefs" of Spiritualism.

In order to fortify his little flock against this "nearly un-mixed evil," he introduces "testimony of a man who has had eminent opportunities to know the true nature and working of modern Spiritualism," in short, "JOEL TIFFANY, Esq." Mr. T., as quoted from the *Evangelist*, says:

"After all of our investigations for seven or eight years, we must say, that we have as much evidence that there are lying spirits as we have that there are any Spirits at all. If any one were disposed to dispute this conclusion, we would say, inquire of those who have been most engaged in these investigations—Do you find these communications reliable?" and you will get but one answer—They are not."

"Since these things are, it is most evident that the spiritual communications, unless radically improved, can never become a reliable means of procuring information. And what is true in respect to fact, is equally true in respect to philosophy and doctrine. Whatever may be the character and condition of the Spirits themselves, the doctrines they teach, or that come to us through mediums as from them, are mostly contradictory and absurd. Whether we inquire into the state or condition of the Spirits, or respecting their occupations, habits, means of enjoyment, etc., we meet with the same confusion, contradiction and absurdity. And our experience has been that the individual who sits blithely and confidently at the feet of these spiritual Gamallels, and takes for truth all that comes from them, is soon fitted for the mad-house. Therefore, it is so necessary that spiritual communications, according to the present type or manifestation, can not become a reliable means of ascertaining principles of truth or doctrine."

"Spiritualism has caused men to think rather than to feel, and has tended to call the life and energy of the being into his thoughts, rather than into his affections. Until it shall cast its anchor within the veil, and inspire in man a higher and purer impulse than that which seeks to know and observe the curious, the wonderful, the harmonic and beautiful; unless it shall rise above the desire of doing in the moral, to the aspiration of being in the religious: it will not lay its foundations deep enough to withstand the storms and tempests which the soul must encounter on its way to eternal life. Thus Spiritualism, by its external manifestations, has failed to call those who are engaged in its investigations, into their inmost or religious natures. It has failed to lay hold of that nature in man so necessary to make him a deeply earnest being. It has not, as a general thing, caused its advocates and believers to subordinate the interests and pleasures of the present life, to those higher ones pertaining to the future. In short, its almost universal tendency has been, not to awaken religious aspirations and desires in the hearts of those who did not possess them, but to destroy them where they before existed. Upon this point, I shall have the testimony of nine-tenths of those who have been converted from their religious faiths to a belief in common Spiritualism. By this is not meant that such have changed their theological opinions, and put away their bigoted notions, by embracing Spiritualism. All that is proper and well enough; but I mean that they have lost their religion—that earnest going forth of the soul which leads them to hunger and thirst after a higher life—that continued prayer—Create in me a clean heart, and renew a right spirit within me—that deep utterance of soul. As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness."

"The instances are numerous where individuals have become disqualified for any other business, owing to the dissipating influence of Spiritualism upon them. It is also true that one species of dissipation naturally makes way for another and another, etc. Thus gambling is naturally allied to drinking and general licentiousness; all amusements of a public kind call together this class of minds, seeking gratification in various ways. The same is true of Spiritualism upon a certain class. I know the truth of what I state. There are those who have lost their higher aspirations—who have ceased to make the proper distinctions between virtue and vice, between the pure and impure impulses of the soul; who have become, and are becoming, victims to a sensual philosophy, under the influence of what is termed Spiritualism. Having seen these things within the circle of acquaintance, I have been led to inquire into the cause, and have found it as before stated."

"But farther, Spiritualism, in a very large class of minds, tends to beget a kind of moral and religious Atheism. An olden Atheist learns to talk eloquently and learily of God, the Divine Being, and the laws of Deity, etc., etc., and to a casual observer it would seem that he really had found a God—something to worship, reverence and adore. But the God of Spiritualism is a being of the head, and not of the heart—something to be admired, but not to be loved. He challenges the loftiest thoughts, the holiest imagery, and the highest admiration of his discorers; but before him the affections lie cold and dead."

"From a careful consideration of these principles, as well as from my own experience and observation, I have fully come to the conclusion that communications and communion with the spirit world are dangerous to those who do not, by earnest aspirations, seek to qualify themselves, morally and religiously, for the highest and holiest communion—that, divorced from the religious nature, with its earnest aspirations for the ALL-TRUE, the ALL-PURE, and the ALL-GOOD, these sought-for spiritual communications are more liable to lead to error than to truth; more liable to depress than to elevate the moral and religious tone of the soul."

Dr. HALLOCK said: He had read the extract for the sake of the lesson. Here is a Father in Israel, and a pillar in the Lord's house (measured by his own honest zeal and a seven or eight years' investigation), as honestly and zealously converted by another Father in Israel, into a stumbling block in the way of such as might otherwise be disposed to enter it; that is to say, in behalf of Zion, he mounts its "watch tower" and warns those who must need its protection, to keep away from it, for the reason that it is "dangerous" to seek salvation, unless the seeker is good enough not to need it.

But, said Dr. H., let us examine the reasons set forth for keeping clear of this danger. The first lighthouse which he erects to guard the unwary voyager from the quicksands of Spir-

itualism, stands upon this rock—SPIRITUAL COMMUNICATIONS ARE NOT RELIABLE! That is to say, Mr. T. has been diligently searching during the last seven or eight years for a spiritual post to lean upon with absolute certainty, and instead of it has found only "confusion, contradiction, and absurdity." Just what he went after—just what the devotee of authority always finds. "Seek and ye shall find." The man who sets out to be a Pope, or to seek one, is sure to accomplish his aim. He will find the thing he is after. Mr. Tiffany has found it, if this article is to be taken as an exponent of his estimation of Spiritualism, for all human experience is to the point that authority is but another name for "confusion, contradiction and absurdity." But is it the fault of Spiritualism that a man sets out to find a Pope? and is it to be regarded as "dangerous," because, when the seeker has found one he straightway discovers that he has secured nothing but a shovel-hat surmounting an old coat stuffed out with "confusion, contradiction, and absurdity?" Such scarecrows belong to this earth, its creeds, and its religious teachers, not to Spiritualism. It is the mission of Spiritualism to rid the earth of them, not to perpetuate the breed. The disciple of Spiritualism invokes its aid to find immortality and eternal life, not to find a Pope or to make himself one.

But suppose, as it is asserted, that Spiritualists as "individuals have become disqualified for any other business," that some "have lost their higher aspirations, and have" "ceased to make the proper distinctions between virtue and vice," etc., etc., is it for a professed apostle and teacher of Spiritualism to charge such delinquency to the inherent evil of the cause he advocates? The *Oberlin Evangelist* is quite too wise in his generation, to charge the occasional short-comings of the saints to any radical defect in Christianity; it took a professed modern Spiritualist to stultify himself after that sort.

Dr. BROWN said: It was not an objection to Spiritualism in his mind that there were alleged contradictions in reputed spiritual communications. We should endeavor to sift out the right from the wrong, and in this legitimate exercise of the intellect, the mind grows strong. We can secure our own spiritual growth only by the exercise of our own spiritual faculties. The work can not be done for us.

Dr. ORRISON said: Doubtless Mr. Tiffany, as represented in the article before us, occupies extreme ground; but he thinks he has been misunderstood both by the *Oberlin Evangelist* and by Dr. HALLOCK. Mr. Tiffany only means to caution the seeker to come with a pure heart, and he could fully indorse the danger Mr. T. alludes to of meddling with Spiritualism without that preparation. The seeker whose motives are impure is sure to attract Spirits of a like character, and in the end to be made worse through their diabolical influence. On the other hand, the good man draws around him good Spirits, and is lifted by his own purity of purpose, and their aid, to higher and perpetually higher planes of love and wisdom, and purity of heart and life. He is also agreed with Mr. T. that some religious men have been made worse by Spiritualism; that is to say, they have become more rational, but less devotional, though he does not consider it to be an evil that Spiritualism causes men to think; only he would have them feel, as well as reason. Spiritualism, in most of its adherents, has not yet reached the plane of the affections, though he thinks it is destined finally to do so. He does not accord with the objection to Spiritualism based on the unreliability of communications.

Dr. GRAY said: He was of the opinion that the origin of all such conclusions as are set forth in Mr. Tiffany's reputed statement, is in the fact that the individual has not yet gone out of the old school of thought; he is still in search of an authoritative revelation, and finding none, has sought to make himself one; he is hurt that so much solid thought should not be indorsed on either side of the grave, and naturally refers the refusal so to do to the perverseness or stupidity of both mortals and immortals. He assumes that there was once an authoritarian revelation, and by virtue of his seership he sets out to find another. But this idea of authority belongs wholly to the old school, the adherents of which lose sight of, or altogether fail to perceive, the value of imperfection, or what they call evil. An oak reared in a hot-house, under glass, where neither frost nor tempest is permitted to molest it, what would it be good for? The Creator subjects the young oak to the guardianship of no such authority. He puts it out in the frost, and exposes it to the hurricane, and in its conflict with these, it becomes strong. Is it likely that God has been less careful of the human soul?

A soul reared in the hot-house of authority, with no call the exercise of courage or of magnanimity, guarded by positive statute from every error, what would it be worth? God set down no authority for us to lean upon. Were it otherwise, growth would be subverted. He thinks the doctrine that Spiritual evil thoughts in us, lacks proof. The potency of a man's will, which is the activity of his sphere, is in accord with his law of orderly use. The blending of spheres, when it occurs to the extent of thinking another person's thought, can only take place when there is a unity of purpose as to use. Hence it is not possible for a Spirit, whether in or out of the body, occupying different plane as to purpose with himself, to come into the necessary rapport to effect a perversion of his own thoughts at purposes.

Dr. ORRISON objects: That it is when the man is thrown on his guard that evil Spirits embrace the opportunity to get the better of us.

Dr. GRAY replies: His proposition is, that while good, or orderly use, is the animus of the will or out-flowing sphere, it is not possible for the individual to be afflicted by evil.

Dr. HALLOCK said: He had three objections to the devilish hypothesis and its entailed consequences.

Objection 1. It is generally conceded (and none make a greater parade of the avowal than those who find the most diabolism here and hereafter), that God is infinite in all his attributes, and omnipresent; that is to say, the Divine love, and wisdom, and will, and power, are infinite and everywhere. Hence the devil or the idea which he represents, is not even a respectable fallacy; it is a down-right nullity. Its votaries may nurse it for a few years longer in their creeds, but the fact is not to be found in the universe. The Divine love and wisdom covers all that; consequently, evil, if it is to stand at all, must plant its infernal hoof outside of infinity, and stay there.

Objection 2. There is no ratio between one man and another, by which one person is competent to say that another is worse or better than himself. The idea, though thought to be a valuable Christian franchise, is subversive of the law of brotherhood and love to the neighbor, which is the very soul of Christianity.

Objection 3. Admitting we had the abstract right to vote ourselves saints, and others sinners, or vice versa, we have not the necessary knowledge to enable us to discharge the trust. Not only do we perpetually shift the standard and reverse the judgments we pass upon ourselves, calling that bad to day which we pronounced to be "God's service" yesterday; but that which we call bad in our neighbor, we commend and call good in ourselves, when there is not a particle of difference between the acts of either. As for example, our neighbor plays poker "for a consideration." That we call gambling. We never do that; but we do this—we step boldly up (no sneaking around corners into dark alley ways—virtue courts the light), to a courtly domicile whose door is surmounted by a golden title of the virtuous deeds performed within, and enter, with that peculiar boldness which is the crown of virtue, to have a little virtuous conversation with another incarnation of all the virtues, sure to present himself as the resident virtue—the presiding deity in short, of the place. Having congratulated each other on the shower of grace poured down upon the last prayer meeting, and the improvement in stocks at the "second board, virtue No. 1 mildly suggests to virtue No. 2 that he has a foreboding so strong that his house "up town" will be a heap of ashes within the current twelve months, that he has found it necessary, in his deep affliction, to secure his virtuous advice in the matter. Beautifully their spheres interblend—virtue with virtue mixes, and by a providential, though singularly common coincidence, virtue No. 2 is impressed by an exactly opposite opinion with respect to the future of that doomed mansion. He is ready, and what is still more virtuous, willing to back his opposite opinion too. So it is all virtuously agreed between them that virtue No. 1 shall hand over to virtue No. 2, "a small consideration" in virtue of which, virtue No. 1 is to receive ten thousand pieces of virtue in case his house goes to ashes, with the easy and pious alternative that in case it does not, virtue No. 2 is to keep the little "consideration" (paid over among friends just to make the matter seem a little interesting) forever and a day. But, blessed unction to all respectable souls! that is not gambling; this is not a "game of chance;" it is insurance! Virtue No. 1 did not "bet;" virtue No. 2 did not "pocket the stakes;" he deposited a "premium"—all the difference in the world when you do the one, and your neighbor the other. Capital judges we of evil Spirits!

Dr. ORRISON said: A man can only see that which is within the sphere of his own vision. We occupy different planes; some higher, some lower. It is not possible for those on the lower to speak understandingly of that which belongs to the higher.

Dr. GRAY said: All the danger that he is aware of in attempted spiritual intercourse arises from the old habit of looking for a reliable communication. But the new wine of Spiritualism can not be safely put in the old bottles of Church theology. The old orthodox goat-skins can not stand the pressure of its inherent life and action. They must burst. The wine runs out, and then the wisecrack who tries the experiment, instead of finding in Spiritualism a perpetual joy and an ever-prompting impulse to manly thought and action, finds a deposit of devils, and dust and ashes, at the bottom of his broken bottle.

Adjourned.

R. T. HALLOCK.

PHILOSOPHICAL AND MORAL DEPARTMENT.

INSTRUMENTS OF MANIFESTATION.

PINEKKE GROVE, ILL.

"This pine board religion I don't think much of." The way in which spiritual communications are received is a great stumbling stone in the way of many. This speaking through tables, moving furniture, playing pianos, trumpets, horns, banjos, accordions, drums, etc., etc., does not come up to their exalted idea of "a voice from heaven." In fact, they pretend to consider it small business for the inhabitants of the other world to be engaged in. If they could see such an exhibition as that of Sinai, hear the thunder roll, see the lightnings flash, with the voice of the trumpet waxing louder and louder, while the mountain quaked and was covered with smoke, then they might be frightened into a belief, if they could be prevailed upon to witness it. Albeit, this was a demonstration made by the "ministration of angels." But these "raps" are all nonsense, while "dark circles" are their particular abomination.

Well, my "Christian brother," let us see whether your "revelation from heaven" came through a more dignified medium. It was more expressive, but simplicity is always preferable to gorgeous extravagance, and especially in a gospel to be "preached to every creature." Beside, there is a beautiful significance in receiving food for the body and food for the mind from the same "pine board." Let us turn to the old record, Exodus, 25: 10. "And thou shalt make an ark," etc., etc. The ark was a small chest or box three feet nine inches in length, two feet three inches in breadth, and the same in height. It contained the golden pot of manna, Aaron's rod, and the tables of the Covenant. On the top was the mercy seat, and the cherubims looking toward each other, and it was carefully guarded by the children of Israel. It was made of shittim wood, and gold. "On this ark rested the Shekinah, or symbol of the divine presence, both in the tabernacle and temple, manifesting itself in the appearance of a cloud. And from thence, as often as Jehovah was consulted by his people, the divine oracles were given forth in an audible voice." Think of that; God Almighty carried around, and speaking from a box three feet nine inches long! After Solomon built the temple, the ark was removed to a room perfectly dark, without a window in it, neither light of any kind except the "mild effulgence" produced by the divine presence. This was called the most holy place: into it the priest went once a year alone. The holy place contained the golden candlestick, shew-bread, etc. This had no window in it, but was lighted with artificial light. In all honesty, is there one-twentieth the chance for deception in what are called dark circles in these days, that there was when one man only was allowed to enter the Jewish oracle, and be the high priest?

The oracle was the center of attraction; the Jews held it in great veneration, always turning their faces toward it when they prayed in the temple containing it, where they employed numerous priests and Levites, offering sacrifices without number at great expense. The service must have been very burdensome, as the apostle declares.

Many other nations had their oracles, from which many truthful and remarkable communications were received, until they became corrupted. There seems to be a basic law governing these things—i. e., "the immortal meets the mortal on the same plane."

The Jews had another way of getting communications from the Lord. I mean, through the ephod. It was a kind of girdle passing from behind over the neck and shoulders, hanging down before, and crossing over the stomach. It was worn by the priests; in it were set precious stones. "The Jews held that no worship, true or false, could subsist without the priesthood or the ephod." "That of the high priest was composed of gold, blue, purple, crimson, and twisted cotton, and was a very rich composition of different colors." "The high priests of the Jews, we are told, consulted God on the most important affairs of their commonwealth, and received answers by urim and thummim. What these were is disputed among the critics. Josephus, and some others, imagine the answer was returned by the stones of the breast-plate appearing with an unusual luster when favorable, and in the contrary case, dim. Others suppose that the urim and thummim were something inclosed between the folding of the breast-plate; this some will have to be the tetragrammaton or the word of Jehovah. Christophorus de Castro, and after him Dr. Spencer, maintain them to be two little images

about up in the folding of the breast-plate, which gave the oracular answer from thence by an articulate voice." Micah made him an ephod and images, hired him a priest, who consulted God for him through the ephod; Samuel wore an ephod; David said to Abiathar the priest, "Bring hither the ephod." Then said David, "O, Lord God, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah give me up into his hand?" etc. "And the Lord said, he will come down." Again: "David said to Abiathar the priest, the son of Abimelech, I pray thee bring me hither the ephod. And Abiathar brought hither the ephod to David." And David inquired of the Lord, saying, "Shall I pursue after this troop? shall I overtake them?" And he answered him, "Pursue, for thou shalt surely overtake them," etc.

We see, by consulting the Bible, that "God" was consulted through material things, without lessening the value of the communications received. It has been pronounced, a "thus saith the Lord," whether it came from the mountain-top, the ark, the ephod, or the oracle, and it should make no difference as to the particular way in which we receive the truth, if we can but get it. It is well understood by Spiritualists, as well as others, that these manifestations are not confined to dark circles, but are taking place at all times, and under many different circumstances, in broad daylight, and by candle-light, as well as in the dark, where they are subject to the test of the strictest scrutiny by friends, skeptics, and out-and-out unbelievers; so that it would be impossible to impose on the credulity of any person without detection.

In conclusion, I would say, thank God for the Bible. Not for that part that might have a tendency to make Mormons or "free lovers," neither for a sectarian Bible, where a Presbyterian sees no Methodism, a Methodist nothing Baptist, a Baptist sees something different from the others, and cruel, cold-hearted Calvinism reads damnation on every page. With it none appear to be really satisfied, but want to revise and alter it to suit themselves a little better, or make it a little more Baptist, or something else. Read it not for this, but as a record of a part of the spiritual unfolding away back through the ages. A. W. KELLY.

THE TEACHINGS OF SCIENCE,
COMPARED WITH THE BIBLE HISTORY OF CREATION.

NUMBER TWO.

In my previous number I tried to reconcile the Genesis-record of creation with the researches of science by treating the record as metaphorical; for no other interpretation will satisfy the reasoning minds of this age. If the sixth day stated as the time during which the animal kingdom, including man, was born, perfected and pronounced very good, is construed as embracing indefinite ages, the inference is warranted by analogy, that the earlier part of those ages, or the evening of the sixth day, was characterized by the birth and advancing growth of the lower, simpler or rudimental forms of animal life, and that these were succeeded by a gradation of higher or complex forms, ending and culminating in the human animal or man.

But this theory utterly ignores the traditional dogma of the unity of the human race, founded wholly on a literal interpretation of the Genesis-record, and this dogma being thus dissipated, we are free to recognize not only the diversity of races, but also that same zoological division which is conceded to the Fauna and Flora of the earth. Thus we may rationally accept as true, what science, free from the tyranny of theological dogmatism, has for some time been impelled to affirm—to wit, that the black, yellow, red and white races are distinct types of human animal life, and being so, must not necessarily be regarded equally as ultimates in nature's unfoldings, but may be connecting links in the chain leading from rudimental to ultimate forms of animal life.

Treating the Genesis record thus, as a metaphorical exposition of creation, it seems to me clear that the terms Man, Eden, Adam, Eve, Serpent, etc., are also to be understood as figurative only, while the stated seventh day or time of rest should be construed as embracing the eternity of the future from and after the time when this sixth day or indefinite era ended, whenever that ending may have occurred. If we accept the diversity of the human races, and admit that they were born in rudimental condition of being, and during long ages of time were subject to a gradual and progressive unfolding of inherent germinal character ere perfected and pronounced very good, it would seem necessary to interpret the term "Man" used in the record, as describing the human animal kingdom collectively. On this

hypothesis the Garden of Eden can not be viewed as a locality, but may be interpreted to signify the elementary principles inherent in, and in combination constituting essentially, the constitution of the human animal brain-form, organized in a germinal condition, but capable like the Garden, of being made productive of perfected flowers and fruits.

On this hypothesis of the origin of humanity, it is easy to suppose that in the infancy of the races man was infantile in mental powers, and as a consequence, if phrenology is true, was characterized by a corresponding shape and size of head. As an outbirth from the lower animal kingdom we may suppose he inherited a developed animal appetite, therefore a corresponding size of cerebellum or back brain, while the feeble mental powers derived from that lower animal kingdom would indicate that the cerebrum or fore-brain was equally dwarfed in size and power.

If we thus reason, we get to this conclusion—that his fore-brain embraced developed perceptive and germinal semi-reflective organs, these latter, then, distinguishing the human from the lower forms of animal life. These feeble semi-reflective powers or faculties would constitute substantially a germ-condition of intellectuality, and it seems to me clear, that the term "Adam" used in the record, may be understood to signify this then condition of the human fore-brain. The human infant is born with developed animality, capable of immediate activity and manifestation of itself, while it only through time attains unto manifestation of innate mental powers, these being shown first in semi-reflective faculties, recognizing liability to authority before, through activity of reflective or moral faculties, it is capable of recognizing and appreciating the distinctions of right and wrong, involving moral responsibility. So I apprehend humanity, in its infancy, was, like the human infant, limited in its mental condition, and alike the subject of gradual growth through long ages of time, ere it reached the point of development, whereby it could be subject to moral responsibility.

If we construe the term of Adam as signifying this then condition of intellectuality, and as a germ innately endowed with undeveloped mental faculties, which, when fully unfolded, would constitute "the blade, the corn, and the full corn with the ear," it will be easy to interpret "the trees grown in Eden," as signifying the various mental organs of the human brain, the tree of life, in the centre thereof, as the spiritual organ of Veneration, and the tree of knowledge of good and evil, as the moral and mental powers of the human animal mind. The four rivers watering the garden I understand to represent the four races of humanity, each having its mission to perform as a part of the animal kingdom of nature, and, Adam's dwelling alone in the garden, I understand to signify those ages during which the semi-reflective department of the human brain-form, was in the process of growth, to that point from which the higher reflective or moral organs were evolved through law. This point attained, constitutes in my mind, the birth of Eve affirmed in Genesis; and then, and then only, had humanity grown into a capacity to become morally responsible.

On this hypothesis, man was then characterized by a shape and size of brain embracing developed animal instincts and perceptive mental powers, with but feeble and germinal moral, perceptive and reasoning faculties, to guide and govern his actions in life. His habits of indulgence in appetites, prompted and impelled by selfish desires, would involve necessarily a contest between his animal and moral nature, when he thus attained unto a capacity to become a moral agent. And to me it is easy to imagine that, his animal nature, or "the serpent," up to that time wholly guiding and governing animal intellectuality or Adam, should, in its cunning and selfishness, address, mislead and seduce the then feeble, infantile, moral faculties, or Eve, and thus corrupt the harmonious cultivation and development of the human brain-form or garden of Eden, so constituting "Original Sin."

I might venture to suggest further explanations of the record explanatory of the truth of Cain, Abel, etc., but I have said enough I hope, to show that the record is figurative throughout; and therefore the seventh day or day of rest, is worthy of careful thought, as it may also have a profound meaning, particularly when we reflect that it was after "man" was created, during the sixth epoch of time that he was pronounced very good; that the breath of life whereby he became a living soul, was breathed into his nostrils. This question I hope to present in my next as having a deeper meaning than theology has heretofore accorded to it.

FACTS IN TORONTO.

MR. PARTRIDGE: Toronto, May 27, 1858.

Because I have neglected for the past few weeks to report progress to the TELEGRAPH, do not think that I have forgotten the interest which we have so much at heart. To those who delight in "tests," the following will be, I think, interesting.

Not very long ago, a gentleman (I will call him Mr. H.) called upon Mrs. D. C. French, with Judge —, of this city, and requested a "sitting." That she might be as ignorant of him as possible, his name was withheld.

After Mrs. F. had passed into the superior condition, she saw a lady standing by the side of Mr. H., gave her name, and many items of her personal appearance, and her probable relation to him.

She then commenced the description of an elderly gentleman, in the costume of a military officer, mentioned the particulars of his dress, his light, figure, color of the hair and eyes, expression of countenance, etc., remarking that his head was uncovered, and a helmet was in his hand. Mr. H. requested the name of the officer, which, however, was not given, but immediately there appeared by his side a large and beautiful horse, which had fallen back upon his haunches. From his legs the blood was rapidly flowing, and continued to stream until he rolled upon his side and expired. Like his companion, he carried the trappings of war. A careful and somewhat lengthy description was given of the surrounding scenery, as well as of the horse and his master.

At the conclusion the officer, through the medium, said he had portrayed the scene in preference to giving his name—as being a far better test—that had his name been given alone, a doubt would still exist as to whether it had not been taken from his own (Mr. H.'s mind) by the medium, or possibly might have come to her knowledge from some other direction.

After Mrs. F. had returned to her normal condition, Mr. H. stated that the officer was his father, and that the scene portrayed was a portion of his experience during (if I mistake not) the Irish rebellion.

One of the latest things which his father had done before passing to that "better land" was to point out to him the spot where the life current of his noble charger had nourished the fruit of the sod, and relate the incident that had first been so faithfully repeated to him by a stranger. Not a soul living, he said, knew of it but himself, and during the recital he bowed his form and wept like a child.

But to show that it was not read from his mind (if any should require such proof), he said that he had not thought of the circumstance before for many years. And he further remarked that if it be a truth that the "loved and lost" do return from that "undiscovered country," that of all who had "gone before," the lady who first appeared would be the one whose presence he should most wish to realize.

In reference to the horse, was he actually present (in spirit), or did the soldier picture it before the clear vision of the medium?

A long time before I came into the knowledge of the truth of Spiritualism, it was a favorite theory of mine that every created thing which is conscious of life, inherits individual immortality.

During some of our sittings I have questioned Spirits in reference thereto, and have for the most part had the opinion verified. Generally, however, they report that only such animals as are useful to man are blessed with such a destiny: that those which are vicious and hurtful, such as the serpent and lizard tribes, etc., go back to the ground to be reproduced in a higher condition.*

Some of them tell me that the Spirit of a flower will ascend to the higher spheres, retaining its individuality; others suppose that only the perfume is wafted above, and enters into a new life by affinity, not by necessity, continuing its original form or complexion. However this may be, we know that nothing can be lost—that the most insignificant atom of sand possesses as certain immortality as the race unto whom was given "dominion over the beasts of the field and the fowls of

* I do not wish to be understood that I consider that anything has been made without purpose, but that many tribes of animals though they may be for the general good in this life, yet possess no excellence of the human mind. I be-

the air. In this sense, as also in respect to his origin, is man

"A brother to the insensible rock
And to the sluggish clod, which the rude swain
Pursues with his share and treads upon."

With our pilgrim's staff, ascending the mount of knowledge, we look back upon the kingdoms of the earth, and see everything created for a glorious purpose. All is teeming with life and beauty; in the valleys below reposes the prophecy of coming generations—from the dust of the ground shall they all come forth. In the heavens above are the eternal millions who have passed on through the golden gate of death. We see that within the enfoldments of the Father's arms—which are his laws—creation is as new-to-day as when "the earth was without form, and void," "that on the faltering footsteps of decay, youth presses, ever gay and beautiful youth, in all its beautiful forms."

Standing under this bow of light, all fear, all anxiety, are swallowed up. We are certain that he who placed the stars in their orbits, and gave to the planets their circles, can be trusted with the keeping of us his children. Wherever we may sojourn—however the fierce storms may beat—the rolling waves will be but a cradle for man in his babyhood, and the rough jostlings and buffetings, will be but the rude caresses of our *Alma Mater*, (Nature). However dark may be the drapery of the clouds, yet we shall be sure that the sun is shining in the heavens—that the Omnipotent Father still smiles upon us all.

We see our destiny and are glad.

A. W. R.

THE CAUSE IN SPRINGFIELD, T.T.

SPRINGFIELD, ILL., May 10, 1858.

FRIEND PARTRIDGE:

The good cause is quietly, but surely advancing in this place, and I am anxious to cast in a mite toward raising the veil of superstition from the eyes of some who condemn Spiritualism as a great moral evil, which is blighting the nineteenth century, and shall scatter the documents as I see there is a demand for them.

The great religious excitement has been in progress here for some months, and is still boiling. I trust some of the illiberality of the churches may be boiled out, and that the great essential of the Christian religion—charity—may become visible among them. It is what they need.

We have several mediums in course of development, one of whom is now quite reliable—a young man—for speaking, tipping and rapping. Quite an interesting feature in his development is a species of rapping resembling the clicking of a telegraphic battery. Raps occur on one end of the table, and are responded to on the other. Whether they are genuine telegraphic signals or not, we have not yet learned, but the Spirits say they are. We have also a good test writing medium—a young lady.

Leo Miller, the man whom I mentioned as lecturing against Spiritualism, some time since, has turned over, and is now lecturing in favor of it.

Sometime ago I penned a few articles on the subject of Spiritualism, for publication in one of our papers in this city, four of which were inserted. They were pronounced by spiritualists to be unexceptional in their tone, but the editor (who is a Methodist), was waited on by a committee of his brethren, and forbidden to give publicity to any more articles on the subject, under penalty of withdrawal of patronage and other punishment, which, of course, had the desired effect. This is the plan of procedure on the part of the opponents of this great living truth, to keep away from the public everything in the shape of newspapers or publications which treat of the matter other than as an immense delusion. It is amazing to notice how suddenly a young convert will drop a spiritual paper if by accident he picks it up in the news depot. They are afraid to read them. They do not know themselves what Spiritualism is, but their pastors link it with Mormonism and the devil, and they think it a dreadful sin to touch anything relating to its advocacy. They do not seem to think that their pastors know no more about it than themselves, having never deemed it of sufficient consequence to investigate its merits. But they are coming round. Spiritualism is having its influence on churches, on sermons, and on the actions of communicants, and we must look for the triumphs of Spiritualism to result from this gradual remodeling of the churches, so that their conversion will be so quiet that they will not be aware that they have changed, until they compare creeds

PASSAGES FROM OLD AUTHORS.

DIVINE INSPIRATION.—Are we inspired? Yes, without doubt; but not as the prophets and apostles. Without the actual inspiration of the Spirit of Grace, we can neither do, nor will, nor think any good; but we continually stifle the inspiration. God never ceases to speak, but the noise of the creatures without, and of our passions within, deafens us, and hinders us from hearing him.—*Fenelon*.

TIME.—Time is like a river, in which metals and solid substances are sunk, while chaff and straws swim upon the surface.—*Bacon*.

GOOD CONSCIENCE.—A good conscience within will be always better to a Christian than health to his navel, and marrow to his bones; it will be an everlasting cordial to his heart; it will be softer to him than a bed of down. A good conscience is the best looking-glass of heaven.—*Cudworth*.

REPENTANCE.—Repentance is the key that unlocks the gate wherein sin keeps man a prisoner. It is the *aqua vitae* to fetch again to itself the fainting soul.—*Feltham*.

CONTENTMENT.—I should marvel that the covetous man can still be poor, when the rich man is still covetous, but that I see a poor man can be content, when the contented man is only rich; the one wanting in his store, while the other is stored in his wants. I see, then, we are not rich or poor by what we possess, but by what we desire.—*Arthur Warwick*.

REMORSE.—He that will not flee from the occasions and allurements of sin, though they may seem never so pleasant to the eye, or sweet to the taste, shall find them in the end to be more sharp than vinegar, more bitter than wormwood, more deadly than poison.—*Brooks*.

RELIGIOUS.—The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears.—*Montesquieu*.

CHRIST'S YOK.—"My burden is light," said the blessed Redeemer. A light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight toward heaven.—*Bernard*.

DEATH.—As death is the total change of life, every change is the death of some part; sickness is the death of health; sleeping, of waking; sorrow, of joy; impatience of quiet; youth, of infancy; age, of youth. All things which follow time, and even time itself, at last must die.—*Taylor*.

RELIGIOUS PROGRESS.—It is some hope of goodness not to grow worse; it is a part of badness not to grow better. I will take heed of quenching the spark, and strive to kindle a fire. If I have the goodness I should, it is not too much; why should I make it less? If I keep the goodness I have, it is not enough; why do I not make it more? He never was so good as he should be, that doth not strive to be better than he is; he never will be better than he is, that doth not fear to be worse than he was.—*Selden*.

VIRTUE.—Virtue is not a mushroom that springeth up of itself in one night, when we are asleep or regard it not; but a delicate plant that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it. Neither is vice a spirit that will be conjured away with a charm, slain by a single blow, or dispatched by one stab. Who, then, will be so foolish as to leave the eradicating of vice, and the planting in of virtue into its place for a few years or weeks? Yet he who procrastinates his repentance and amendment grossly does so; with his eyes open, he abridges the time allotted for the longest and most important work he has to perform; he is a fool.—*Barrow*.

THEOLOGY.—Theology is the impress of the world; mysteries are her privy council; religion is her clergy; the arts her nobility; philosophy her secretary; the graces her maids of honor; the moral virtues the ladies of her bed chamber; peace is her chamberlaine; true joy and endless pleasure are her courtiers; plenty her treasurer; poverty her exchequer; the temple is her court; if thou desire access to this great majesty, the way is by her courtiers; if thou hast no power there, the common way to the sovereign is the secretary.—*Quarles*.

THE NARROW WAY.—The kingdom of heaven is not to be entered but by violence; it must be taken, as it were, by assault, like a besieged place. The gate is straight and narrow; we must bow, we must bend, we must make ourselves little to gain admittance. The great gate which opens wide and is passed by multitudes, leads to perdition. All broad and smooth ways are dangerous. Woe to us when the world favors us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven. Let us be aware, therefore, of going on with the multitude, and let us seek the traces of the few; let us follow the footsteps of the saints along the craggy paths of repentance; climbing over the rocks, seeking secure places in the sweat of our face.—*Fenelon*.

GOD.—There is a beauty in the name appropriated by the Saxon nations to the Deity, unequalled except by the most venerated Hebrew appellation. They call him "God," which is literally "The Good." The same word thus signifying the Deity

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JUNE 19, 1858.

DIVINE OBJECTS OF SPIRITUALISM.

Writers and speakers of the Spiritualistic fraternity have, it is feared, commonly entertained quite too low and superficial an estimate of the divine objects and uses of the current spiritual manifestations. The demonstration of the immortality of the soul, of the proximity of the spiritual world to this world, and of the intimate relations existing between the two states of being—and the establishment of open communication between persons in the flesh and their loved ones who have passed from earth, are, when properly employed, certainly great blessings in themselves considered. It is not our purpose to say one word in disparagement of these divine gifts vouchsafed to man through the medium of Spiritualism; but, in our view, they comprise but a small portion of the uses designed to be accomplished by this new unfolding. If Spiritualism is a dispensation planned in the councils of Omnipotence, and put forth to the world as an express work of Divine Providence in the government of the race, then we may reasonably conclude that it looks to objects ulterior to the mere removal of the uncomfortable feelings of men and women arising from an uncertainty of a future existence, or from the supposition that their deceased friends are lost to them forever. We may, indeed, suppose it has some world-wide object relative to the regeneration of the human soul and the human race, similar to that which characterized the spiritual manifestations which occurred eighteen hundred years ago; for God never grants such signal displays of his divine power for light or transient purposes.

Accordingly, when we look upon Spiritualism as to its *phenomenal* indications, we find in it a revelation which is of the deepest practical importance both to the individual and to the race. By taking the doctrine of immortality out of the sphere of a mere belief, and placing it upon the basis of a *fact*, it demonstrates the infinite value of a human soul, and hence the infinite importance of attending to its true interests. By proving the intimate connection between this and the other world, whereby a direct communication even between the very thoughts of men and spirits is possible, it shows that even our most secret thoughts have innumerable witnesses, and that there is no way of escaping the responsibility which they devolve upon us. By practically demonstrating that there are good and evil, truthful and lying, happy and unhappy spirits, in the other world according as they have formed a character in this life, it shows the absolute necessity of our living a pure and holy life in this world, as the only means of forming a true basis for the heavenly condition. By the analogy existing between its miracles, its correspondential visions, and its interior movings, and those recorded in sacred writings as occurring in the ancient times, it opens the mind to a recognition of all divine revelations given to the world in previous ages, and enables it to feel their divine authority and moral potency aside from human traditions and dogmas. It thus enables the human soul to commune more intimately and trustingly with God through His Word, and by the aid of a living influx to learn more interiorly the divine Will as communicated to man in all ages. By the phenomena of magnetic or spherical action as governed by thoughts, aspirations and desires, in bringing us into sensible rapport and communication with men, spirits and angels, it illustrates the philosophy and efficacy of true prayer in bringing us into communion with the Spirit of God, and thus making it possible, according to his appointed laws, for him to bless and to save us. By permitting us to witness for ourselves the direful ravings of evil spirits, and the specious subtlety of their arts whereby they seek to lead the unwary to destruction, God, through the phenomena of Spiritualism, shows us the exceeding sinfulness of sin; and by bringing us sensibly into the society of his pure and loving angels, and permitting us to feel and know for ourselves the blessed influence of his own Fatherly Spirit, he teaches us the ineffable beauty of holiness and of heaven.

nominally indicated to the religious, rational and contemplative mind, by the spiritual manifestations of this day; and hence if the divine language of these manifestations were translated into human speech, it would read "Repent ye, for the kingdom of heaven is at hand! Amend your ways, and prepare for the advent of Him who cometh to judge the world, and to receive to himself his chosen ones who obey his law; for behold, he even now standeth at the door of your hearts and knocketh, and if any man hear his voice and open the door, he will come in and sup with him."

Spiritualists, do ye hear this voice? Are ye striving to obey these teachings? Are ye aspiring for a closer walk with God, and a more orderly, peaceful and holy life? Are ye using your divine gifts for the honor of your heavenly Father, and the advancement of his divine kingdom in your own souls and in the world? Or are ye using spiritual manifestations as a source of vain amusement? or as affording a subject of idle speculation? or as a means of confirming your own mental proclivities or sanctioning your selfish lusts? These are questions which every Spiritualist's conscience must answer for itself; and I am impressed to say to all such that, in accordance as they use or abuse these divine gifts, they will be to them "a savor of life unto life, or a savor of death unto death."

Let us here inquire, what more than any thing else gave to ancient Christianity that divine potency whereby it swept before it every obstacle, and soon established itself on a firm footing in all parts of the civilized world? Certainly it was not the learning, or talents, or wealth, or social influence of its primitive adherents. Nor was it even the stupendous miracles which everywhere accompanied the proclamation of its principles, powerful as were these in arresting attention to its claims. But the divine magic which rendered its appeals irresistible, consisted in its power over the *hearts and consciences* of men, particularly as this was illustrated in the self-devotion of its primitive heralds. Though their bodily presence sometimes was weak, and their speech contemptible to the worldly wise, they spoke "in demonstration of the spirit and with power," causing even kings to tremble on their thrones as they reasoned of "righteousness, temperance, and a judgment to come." And their pure and blameless lives, their simple and childlike devotion to their Lord and Savior, for whose sake they counted all things else as loss, and the imperturbable firmness with which they endured all manner of persecutions, and even death itself, could not fail to strike the more conscientious of their opponents with the conviction that God was with them, and that their cause was not of man. Had not the distinctive principles of their faith been characterized by this *moral* potency, and had not the same been exemplified in their lives, the infant religion of Jesus must have been swept from the earth by the first vigorous persecution, and after ages would have heard of it only as a fanaticism originating in the bewildered brains of a few deluded enthusiasts.

If, then, modern Spiritualism is really a *new dispensation* in any way to be compared with ancient Christianity, can it be expected to prosper in the world, and produce any results rendering it at all worthy to be compared with the Spiritualism of Christ and his apostles, unless it is accompanied by a similar moral power visibly illustrated in the lives of its adherents? And yet where, O where among its professed followers are the exemplars of this moral potency? Where among its teachers are its Pauls who during long weary years would labor through good and evil report, through afflictions, stripes, imprisonment, famine and nakedness, counting not even their lives dear unto them, and willing at any moment to be offered up in sacrifice for their cause? Where are its Johns whose whole souls flow out in active love to God and man? Where are its Ignatiuses, its Polycarps and its Justins, who would cheerfully endure the rack, the fangs of wild beasts, and the devouring flame, in proof that their religion contains a power infinitely superior to tortures and death? Now unless modern Spiritualism involves these self-abnegating, saving and sanctifying influences, and can show some evidence of a moral potency that would sustain its followers under such persecutions should these now be necessary to be endured (as they are not), then let it cease to claim the dignity of a "new dispensation," at least in such a sense as to be compared to ancient Christianity.

But in the view which the writer takes of Spiritualism, considering it, as before said, in its purely *phenomenal* aspects, and irrespective of its dogmatic *spiritual* duration—

does involve a moral potency which, when properly developed, would be equal to results of this kind. When we consider the indiscriminateness with which Spiritualism has made its appeals to the world, and the consequent mixed and conflicting qualities and conditions of the source whence it has derived its converts, we are admonished of the unreasonableness of expecting too much of it in the way of moral conquests, in this incipient stage of its unfolding. In order that the *ultimate* benefits to be derived from it might be as extensive and catholic as possible, and not necessarily confined to any particular class or portion of mankind, to the exclusion of others, a wise Providence saw it necessary that a *whole spiritual* world with all its good and evil, true and false conditions, should speak to a *whole natural* world, according to the latter's capacity of hearing, with all its corresponding good and evil states. For a similar reason, it was ordered that the more *external* and *sensible* spirit manifestations should be made to those who are influenced mainly by the evidences of the *external senses*, and who previously did not believe in an interior, invisible, and immortal state of being; and that to insure the acceptance by these persons, of the *truth* involved in the new revelation, the manifestations should be brought to them by spirits allied to their mental plane, and clothed in a moral and theological garb nearly associated with their previous habits of thought. These more *sensible* manifestations, and their moral and theological accompaniments as above specified, constitute the more conspicuous phases of what is now generally known to the world as Spiritualism. Representatives of every other class of mankind, however, have also been recipients of spirit demonstrations and spirit teachings equally adapted to their peculiar characteristics and planes of thought, and without which *temporary* adaptation there would also have been no reception in their case. The consequence is that the present *early* stage of the spiritual unfolding shows little more than the *old* moral and theological states of its believers, with the simple addition of that one new truth—the future conscious and identical existence of man, and the juxtaposition and intercommunication of the two worlds; and the inherent bigotry in favor of preconceived opinions, and established erroneous practices which, in the present state of the world, appertains about equally to *all* classes, from the blindest atheist to the most implicitly credulous religionist, has not had time to be worked off by the fermenting powers of the new heaven; and whatever moral potencies an open *general* spiritual influx into our world, under a divine guidance, may involve for the future regeneration of mankind, the full results of this can, in reason, only be placed in the future, when present phenomena, with their moral and religious bearings, shall have been fully digested and appropriated.

While, however, we live in hopeful anticipation that the *divine objects* of Spiritualism specified in a previous portion of this article will yet be generally realized by the world, let us remember that there is a view of Spiritualism, or if not a view of Spiritualism, there yet is a truth, which when properly realized, obeyed and lived, will produce now all the purity, fervor, self-sacrificing devotion and moral heroism which characterized the early Christians. The present writer feels no interest in laboring for the promotion of any other Spiritualism than that which tends in some degree to produce these results.

LAMARTINE HALL, LAST SUNDAY.

The exercises at Lamartine Hall, corner of Eighth Avenue and Twenty-ninth streets, on Sunday, June 13, at 3½ and 7½ p. m., were uncommonly interesting. Mr. Stewart of Newark lectured in the afternoon, using diagrams and drawings of the heavens as figured by the ancient astronomers, showing the constellations of the Zodiac, through which, according to their system, the sun passes, marking the seasons of the year, and producing the changes in nature observable by man. This view taken, and its bearing on theology, is important, illustrating and explaining as it did many of the so called mysteries of the Bible. In the light of the lecture that book receives greater importance than that bestowed upon it by the blind theology which now leads the blind, and as a consequence precipitates both itself and its groping recipients into the ditch of impure waters. Mr. Stewart should make old Christendom his missionary field of labor. Let him not go in the way of the Gentiles abroad, but begin at home here among

tentive audience for one hour, the Spirit discoursing upon the philosophy of creation and the incomprehensibility of Deity. Entertainments such as these, at the Hall, on these occasions, are feasts of reason and flow of soul, not had in the places where men and women *most do congregate* on the Sabbath day. No longer is it true that "angels visit a few and far between." May God bless the services of the day. D.

NEW PUBLICATIONS.

A DISCOURSE ON MODERN SPIRITUALISM, delivered at Burlington, Vt., March 17, 1858. By Rev. Harvey Elkins, Universalist Minister at Williston, Vt.

This is a neatly printed pamphlet of 32 pages. It is an able and suggestive production, and may be perused with interest and profit by those who are seeking definite views as to the relations subsisting between modern and ancient Spiritualism, and the rationality of the doctrine of spiritual intercourse as viewed in the light of the general constitution of things. The author commences the discourse with the declared purpose of showing "that the marvelous phenomena of modern times called Spirit manifestations, do not conflict with our religion as taught in the Bible." From the diversified subject matter by which he endeavors to establish this conclusion, we extract the following, which we commend to the attention of all *disbelievers* in the reality of present spiritual intercourse on supposed Bible grounds:

"Spiritualism comes to the aid of the church, and they reject it. It supplies to atheists and infidels the lacking evidence of immortality, and they receive it. It thus resembles Christianity in its first movements, which was rejected by professedly religious men. The doctrine of immortality must ultimately rest upon proof, or be rejected. And if all the phenomena attending the modern movement be accounted for on physiological grounds, without the intervention of Spirits, ancient phenomena will have to pass the same ordeal and receive the same sentence. Whatever physiological law will account for involuntary polyglott speaking and writing moderately, will account for the speaking in unknown tongues anciently. Whatever physiological law will account for the modern prophecies, gifts of healing, revelations, poems, hymns and accounts for the sanctifics, prophecies, gifts of healing, etc., in ancient times. Whatever physiological law will account for the apparitions, or the seeing of Spirits, lights, hearing of music, etc., moderately, will account for the visions and voices heard anciently. Whatever physiological law will account for the lifting and moving of tables, pianos, etc., by invisible power, moderately, will account for the unbarring of the doors of Paul's prison anciently. Whatever physiological law will account for John Hockno's seeing Ann Lee's Spirit when it left the body, wafted upward in a golden chariot drawn by white horses, and scores of similar cases, when Spirits have been seen to leave their earthly bodies, wafted upward by a conveyer of Enoch, and the ascension of Christ, anciently. Whatever physiological law will account for Henry Gordon's being carried through the air by invisible power from a sofa, across the room, and put upon a bed, moderately, will account for Jesus' walking upon the sea, anciently. Four witnesses, two gentlemen and two ladies of my acquaintance, saw this wonderful feat in Springfield, Massachusetts. Whatever physiological law will account for the media being in rapport with other media hundreds of miles distant, moderately, will account for the prophet Habakkuk in Judea, visiting the prophet Daniel in the lion's den at Babylon, or being 'carried by the hair of the head through the vehemence of his Spirit,' anciently, as it is related in the history of Bala and the Dragon; that being a form of speech—not that his physical body was carried from Jerry to Bala, but his Spirit was put in communication with that of Daniel, so that he fed him with spiritual food."

JUDAH AND SIMON; or Love with its Truth the great Power of Warfare against Evil. A Sermon by Woodbury M. Fernald. Boston: Otis Clapp.

This is a discourse, from a New Church stand-point, upon the general subject defined in the title. In consequence of some sentiments in it which to New Church men seemed a little novel and startling, and excited considerable remark and criticism, *pro and con*, it was published in order that misunderstanding as to its teachings might be corrected, and a final decision as to the merits of the production might be rendered intelligently. Mr. Fernald is a prolific thinker, a clear, easy and forcible writer, and takes a liberal view of Swedenborgian theology.

Death of Mrs. Jones—Forewarnings.

The *British Spiritual Telegraph* for May, ult., notices the departure to the Spirit-world, of Mrs. Jones, wife of Mr. J. Jones of Peckham, England, known to our readers as an occasional contributor to our columns in times past. The release of her Spirit from the material encasement occurred April 13. The following particulars and foreshadowings in relation to this event are stated by Mr. Jones, the husband, in the *Telegraph*. Some nine months previously "the relations and medical attendant of Mrs. Jones thought she was dying; on that day it was foretold under Spirit-influence, that she would recover, but

MRS. WILBOUR'S LECTURE ON FAITH.

The following are the extracts from Mrs. Wilbour's lecture on Faith, delivered at Dodworth's Academy Hall on Sunday evening, June 6, and which we alluded to in our last issue as being crowded out.

Faith, as from a granite peak, leaps like Jove's eagle to the throne of the highest, and asserts with the voice of an earthquake that *God is*, and is an *Eternal Creator*, and works as the lightning in an element as eternal as himself, and inseparable from his Being.

Life, and the thing alive; Creator, and the thing created, must have a co-existence. If God was no creator till six thousand years ago, he has dropped some hitherto everlasting attribute, and taken up a new one, which would cast a shadow of instability over the most positive of all existences, and leave faith no certainty from which to leer out after the unseen.

Faith, then, is not the implied assent, in spite of unsatisfied reason, to this or that report of this or any being. It is not to set foot on the neck of Reason, nor compel doubts to withdraw their "questions of order unanswered." It does not disdain evidence, nor reject the aid of logic, and with instinct and seemingly blind love, it welcomes logic as a helper.

It entrenches itself in *love*; it stands upon evidence, or the clear proof of that which is visibly so to become an evidence of the unseen, and yet as absolute reality.

With a true perception, Paul defies faith as "the substance of things hoped for, the evidence of things not seen." It has its foundation in the instincts of the human soul; and not seldom, when the skeptic's brain has darkened all the avenues of trust, and the definite outgrowth of those instincts, the specific faith lies dead in the very temple of the heart, these fine monitors do the work of faith, and make men wise with a deeper wisdom than they know.

Faith is the completion of the circle of truth from an arc of demonstration—the carrying forward to legitimate conclusions in the human mind, of the visible intentions of Nature, which are thoughts of God's thinking, and furnish premises that reason may follow, but not exhaustively define their significance.

When a man is in downright earnest, his arm, and brain, and fiery soul, have vigor in them, and work together to great results. He must believe in the thing he does, in his power to do it, and in the concurrence of all true workers in that thing; and the more, above all this, he can trust in the approval of the Everlasting Worker, the more impenetrable will be his position—the more enduring his work. A sort of Faith is absolutely essential to any work for life-maintenance in this world, and the more definitely that faith comes out and takes hold on God, the more is final triumph made a certainty; and partial defeat is as the dust of the balance against the full result.

Will a man have corn? He will never move one clod till he feels that the constancy of the seasons is reliable, that sun and rain, and dew, and the subtle salts of the earth, will do their wont, and that an invisible, inscrutable *somewhat* will insist on adhesion of corn to the law of its kind. Knowing what has been hitherto, he can safely trust what may be, and so by his faith find means to live. But Nature is not so constant that he can look on frosty nights without a sinking heart, while the tender shoot is yet new to the experience of doubtful life, or the full ear still holds its milky richness, unguarded by its toughened shield. He who sees God a life in the motions of Nature, has stronger ground for his unwavering faith; and though stark famine stare him in the face, he sees beyond all present ills the good to which they only hurry him—his true soul-harvest growing from the seeds of patience and suffering to a fruitage richer than the fabled garden of the Hesperides.

But what avails a barren faith—a mere mental assent to the perpetuity of species, the laws of vegetation, and the immutable round of the years? Will such an assent give corn? No, verily; you must dig. Dig you can not, without some germ of faith; but cultivate a mental faith never so assiduously, not a green corn blade will bless your longing sight; not a creamy corn-ear will gladden your yearning taste till you cultivate also the stubborn globe, and make your calloused hands a horn-book of devotion.

In the litanies of this faith, work is worship, and the clangor of all activities is the hymning of the choir. God worketh hith-

and of beggarly spirit, having failed to put your life-coin to usury. Every man at last must pay for all he has; and though one may borrow and another lend, the day of compensation comes, and the soul is thrown back upon its vital resources the moment it can go alone. No man can grow for you, be great for you, or substitute his excellence for your baseness. If you could be made better by such a transfer, he would be made poorer. We all go into our places, on our own ticket; even that of Jesus of Nazareth is indorsed "Not transferable, and admits only the bearer." The Almighty never intended to crowd heaven with "dead-heads." His free grace is ample enough when he has given every man feet and hands for walking and moving, a brain for thought and a soul for every spiritual motion. To give him the tools for the work, and then do his work for him, were a foolish weakness, and no fatherly kindness. It is not in the harmony of his known methods, to give bounties to the idler, or purchase parasites to mouth his praise, who might better be doing the work which their several capacities prove them designed for.

The man who can shout hallelujah for a victory he has not fought to win, can peel a charging cry in the thick cloud of the battle. If he can wave torches in illumination for triumph, he can stand at the gun-stock, and use his torch to kindle the black-thunder-dust, and earn a right to wave it afterward in glorying.

If a man have breath to praise God, he has breath to serve God, which is far better praise. But God's needs are not personal; all his wants are incarnated in man and embodied in nature. He has no hunger but in hungry lives of created things. He has no sorrow but in the grief of finite beings. He has no need of anything but in the neediness of his creatures.

The moment a man ceases to serve self in the exclusive sense, he begins to serve God, and even while he serves himself in the preparation for nobler uses, he serves God as truly as the arch-angels in the upper heavens. No man can do anything for the infinite but in doing for the finite. His life can not be enlarged, his joys enhanced, his glory burnished, or his name exalted, by any word or work of yours toward him; but done to the exaltation of his needy ones, it is done to him. So and so only.

The only belief which is *availing*, then, is one which gives impulse to action. Are you called to preach the Gospel of Truth, you must first have faith in the word you would speak, and trust that in man is a natural love of truth, so that he will receive it when it is well put; that in yourself is some gift of expression, making it possible to get it clear enough for general apprehension; and more than this, that though the truth you are to utter should so shave off, with its keen steel, the knots and excrescences of selfish interests, as to bring down great wrath on your head, you may feel so sure that the Eternal is with you, that you can bear with patience the transient wrong you may suffer.

Man must have faith in man to do the duties of a brother, neighbor, friend; must have faith in the eternal motions of nature, to wring any good from her impartial hand; must have faith in God, to lift him over the seeming accidents and evils of his finite sphere, and give him the sublimest motives for spirit-culture, and that great self-regeneration which is the first step in becoming the assistant regenerator of his kind.

Divorced and sundered, the poor disordered world suffers because of their alienation. One *works* in hopeless half-doing; one *believes* in idle no-doing, and both waste miserable years in ineffectual life.

Bring them together, and both your do-nothings will leap up like giants, the electric circle of their energies complete; every word will flash lightning, every deed strike out for activities, and echo through the soul like the resonance of thunder.

Higgins' Apocalypse;

Or an Inquiry into the Origin of Languages, Nations and Religions. In our issue of June 5, we published, from the pen of our friend Dr. J. A. Weiss, a notice of this great and learned work, and appended a paragraph at the close, stating that we would be glad to re-publish the work if a sufficient number of

LETTER FROM TEXAS.

HOUSTON, May 12, 1858.

MR. CHARLES PARTRIDGE:

Dear Sir—Spiritualism is progressing rapidly in this section of the country. We have had the pleasure for a week, of listening to an eloquent lecturer on the spiritual sciences, in the person of T. Gales Foster, Editor of the *Register* of N. York. Mr. Foster is well known to many of our old settlers as he was once a resident in our State; consequently it was very interesting to his old friends to hear what he had to say on the subject. He gave five or six lectures here, all of them being well attended. In a literary point of view, they could not well be excelled. The reasoning was sound, the philosophy substantial, and as for the language, it was transcendently beautiful.

I think there are some two thousand believers in the spiritual philosophy in our State, and in point of intellect, wealth, etc., they stand, or rather more, a bright galaxy of stars around the center sun of the progress of earth. Gen. Rusk, the great Statesman of Texas, was an earnest investigator and upholder of the developments of modern Spiritualism. One of the most brilliant speeches made in our legislative hall, this last fall, was spoken through spiritual impression, and I live in the hope that ere long the spirits of the great and good that once lived in the earth-sphere, may find organisms that they can control effectually, and "charm the listening savage into man."

Our State is unquestionably a progressive one. Our papers and periodicals have shown that they are guided by liberal and progressive minds, some of them have gone so far as to admit in their columns, discussions on the merits and demerits of Spiritualism. Said discussions have always ended in a triumph for the defenders of Spiritualism. Our Lyceum even had the liberality to take up the subject and discuss it. The question was put forth in the following manner: "Is Spiritualism in keeping with the intelligence of the age?" The first night truth and misdirection had it long and tough. Our President, Orthodox in his own opinion, could not give decision until he had allowed the negative side of the question one more hearing; so it was postponed till the next meeting, and at the next meeting, the affirmative came out triumphant. Error and priestcraft, or their representatives, hid their heads in disgust at their own manifested ignorance, for undoubtedly they did not know anything about the subject they had been discussing. This is but the common experience of error. Bring it in direct contact with truth, and its glaring deceit as so palpably shown forth that it is unable to stand and shrinks, withers and dies, "unwept, unheard and unused."

The subject of organization is one of deep interest to our minds. We think that an association of individuals formed into an organization, for the development of their spiritual natures harmoniously, in connection with the physical organization, could have none other than a beneficial influence upon the growth of our spirit and body. "All things are questionable," is a great and glorious maxim to the philosophical mind; then let us as true spiritual and earnest reformers always question before we condemn. Yours fraternally, J. S. TAPP.

THE CAUSE IN FRANKLIN—A TEST.

FRANKLIN, N. H., May 24, 1858.

MR. CHARLES PARTRIDGE:

Dear Sir—Spiritualism has been gaining ground here fast for the last few months. We had the question discussed in our Lyceum last winter. Both of our clergymen were on the negative, but brought forth nothing new to defend their position. No question ever brought before the Lyceum called forth such a large or attentive audience, night after night. So large was the attendance that we had to move from the Academy into the Christian Church, the first evening, and for two or three evenings following, into the Town Hall. The Sunday following the close of the discussion, our ministers took refuge in their pulpits, and made a most valiant attack upon Spiritualism. Still the effect is, we have more inquirers, more Spiritualists, more circles, and more mediums than we had before, by ten to one; and, on the whole, the onward movement of Spiritualism here is greatly accelerated, and proves the truth of your motto, "The agitation of thought is the beginning of wisdom."

We have now here what some suppose to be a counteracting influence, or rather a diversion of the public mind, in the form of a religious revival. We have a strong force of the clerical order, some fifteen or twenty ministers in convention laboring hard, morning, noon and night, day after day, to stem the torrent of infidelity, as they call it, and to awaken the minds of the people to a sense of their fidelity to their Religion, their God, and the God of the Bible. They will have no new Gods, or rather no new conception of God as seen in his works by the new light of scientific discovery. They will have no modification of the old conception. It would seem that they rest here upon infallibility.

However, this general religious revival or excitement may be the surface action of an under-current of spontaneous, or it may be, spiritually-induced, religious feeling, preparatory to a more advanced order of spiritual things.

Some few months since, I had a very satisfactory test as to the existence of an intelligence outside of, or transcending the powers of the medium or myself. My wife is a partially-developed writing medium, and in the privacy and quietness of my own house, one evening, I had a communication from what purported to be the Spirit of my wife's brother, who died some five years ago. Part of this communication was, that my father had died about the middle of last December, in Cork, Ireland, where he resided. To test the truth of this communication, I

intelligence several times on the subject, and each time the same statement was given; and on receipt of an answer to my letter some three weeks since, every particular was verified to the letter.

Yours truly,

THOMAS RYAN.

DR. HALLOCK'S STRICTURES ON Z. H. H.

In acknowledging Dr. Hallock's "Strictures" on what he calls my "theory" or "hypothesis," I am moved by a regard for truth to state that he has utterly failed to give a correct view, which essayed to do, of the subject in hand. He has also said much that must have led his readers to misunderstand my "theory" or "hypothesis," and justice requires me to disavow his representations, and pronounce his strictures a fiction unfounded on fact. It would seem that he put the statement of my position, "theory," or "hypothesis," into the alchemy of his metaphysics, and then, by the re-agents of his own sophistical logic has transmuted the substance to suit his convenience. With the products of his "mental alchemy" he fills nearly a page of the *Telegraph* of June 5. His production may have appeared to superficial thinkers as being very profound, but to more intelligent and mature minds it must appear that the Doctor's profundity consists mostly in fathoming the depths of the surface, and that his "strictures" are a tissue woven of the scales of the outside of spiritual science. It would appear that he has waded so deeply in these waters as to be unable to rise from them, and he seems to be left wading and wandering in the uncertain soundings of the same deep ocean.

But as such a detail of the facts of spiritual science and their laws or modes of operation in producing these spiritual manifestations, as would be necessary to meet the details of Dr. H.'s metaphysical misinterpretations of my "theory" or "hypothesis," might not be acceptable to the readers of the *Telegraph*, I will spare them with the above few remarks. I will, however, endeavor to rescue Dr. H. from those depths by a brief exposition of spiritual science as to their manifestations, which may be useful in illustrating my "theory" or "hypothesis," or position, which Dr. H. has so signally failed to make known, yet has been so successful in obscuring, to his hearers and readers.

I feel that my position, or "theory," as Dr. H. calls it, in spiritual science, as to the phenomena in question, is so true that it is self-defensive, and that I have only to give a clear statement of its powers to relieve Dr. Hallock's readers from the obscurity that he has put them in and left them in, as to it, and to make its truthfulness obvious to them.

The term "metaphysical" is here used to denote the consideration of subjects abstractly from the spiritual organic basis or organism of the manifestation of their powers; and the theories or structures woven, of the ideas derived by these abstract mental operations, constitute the prominent metaphysical phase or feature of Dr. H.'s strictures, on what he seems to have misunderstood so much. His article is a complex of his misunderstanding of my whole position.

I intend to give to the readers of Dr. H.'s strictures a definition of the position, "theory" or "hypothesis," which he has been so successful in undefining and obscuring.

Z. H. H.

BORN INTO THE SPIRIT WORLD.

From his residence 84 West Twenty-sixth-street, June 3, 1858, the Spirit of our dear Father, Dr. PETER CLARKE, at the good ripe age of eighty-four years ten months and fifteen days. Like a shock of corn fully ripe, he was gathered to the harvest, having with some slight exceptions, always enjoyed excellent health. Gently, smoothly, quietly, did his freed and kind Spirit pass from our sight, leaving four sons and three daughters, together with the dear partner of his joys and sorrows, and with whom he had lived for more than half a century, on the most loving, kind, and affectionate terms. He was a kind, affectionate husband and father, a courteous, affable, and steadfast friend; and last, though not least, an honest man—belonging to the school of the olden time, and always bearing in mind, and teaching to his children, "The Golden Rule." He was a constant and worthy member of the Episcopal Church, and while living in the country, which he did for some thirty years, his house was known as the Episcopal Tavern, but in fact was open to all denominations. For the last few years, he believed and rejoiced in this heavenly Philosophy, and in the communion of the dear departed with mortals. Dying, that terror of terrors to the nominal Christian, had no terrors, no sting for him. He believed and enjoyed sweet communion, with six dear daughters, and four sons-in-law, and many others who had preceded him, and so, with out-stretched arms, stood ready to welcome and convey to the spheres of bliss his unfettered Spirit.

Truly we do not mourn as those having no knowledge beyond the cold cold tomb, for well we know he is not lost to us; no, for we have the blessed assurance that his freed, kind, and happy Spirit will ever be with those dear ones he so much loved, to watch over and guide them into all truth, all good.

He was a member of the medical faculty of this city, as also was his father; and the writer has often heard him say, in speaking of his early associations in this city, "that he was an assistant, (as he used to call him) old Dr. BAXO in the hospital on Broadway." He was also an assistant and quarter-master to General Stephens, at the laying of the corner stone of the City Hall of this city. While living in the country, he was an officer in the war of 1812, and was stationed on the Niagara frontier. He was also a member of the masonic fraternity, but he has joined the Heavenly fraternity in the Spheres. He has left numerous friends, not, however, to mourn his loss, but to rejoice that at his advanced age, his happy Spirit has met with so blissful an exchange; for, to cast off this worn out old garment, and to depart and be at peace, is his infinite gain. Truly it is a great privilege to live, but a still greater, after a well-

THE MOVING MENTAL WORLD—THE NEWS.

THE NEW ORLEANS REVOLUTION.—This Revolution turns out to be no very great revolution after all, unless the results of the movement remain to be wrought out in the future. On Monday of last week the municipal election took place in that city, and resulted in the choice of the American Party's candidate for Mayor, by a small majority. This, together with other shapings of affairs which were not anticipated, determined the Vigilance Committee to disband their forces for the present; but they have signified their intention to keep watch over public affairs, and to rid the city of the desperadoes and rogues who have infested it for a long time.

THE MORMON WAR EXPEND.—Through the Interposition of Governor Cummings, it appears, the Mormon war has been brought to a close, and on Thursday of last week, President Buchanan sent a Message to the Senate and House of Representatives announcing that fact. What the result of this threatened invasion has been, in securing the rights and interests of the United States, and maintaining the laws, is thus far left somewhat indefinite; but that the *Treasury* has by its means been relieved of a few millions, is not altogether unknown. We hope, however, that he of the forty-four wives, and his turbulent satellites will be admonished by this quaint demonstration, of what Uncle Sam might do to offenders against the majesty of his laws, in case no satisfaction should happen to be rendered him through intermediaries, or otherwise.

THE SWILL MILK BUSINESS. In this city is undergoing a legal investigation by a Committee of the Common Council, at which testimony *pro and con*, is being taken on the oaths of the witnesses; and the whole affair is in a way to be still further ventilated. Some persons, officials among the number, profess to think that this raid against the producers and vendors of the obnoxious liquid in question is over prosecution, and that the milk of diseased cattle is no very nasty stuff after all—rather wholesome than otherwise. We are more than half convinced from this that the swill milk business ought to be followed to an extent necessary to supply these gentlemen with that precious article, who would no doubt demonstrate their sincerity by using no other kind of milk. But that the public might always know what they are purchasing, we think it would be no more than fair to compel the vendors of this article to point on either side of their carts, in conspicuous characters, "SWILL MILK."

JOHN P. HALE has been re-elected to the United States Senate, by the Senate and House of Representatives of New Hampshire, the term of his office under a previous election being soon to expire.

A SUSPECTED SLAYER SEIZED.—The yacht *Wanderer* and the schooner *Charter Oak* were seized on Wednesday last, in Long Island Sound, by Capt. Fenne, of the Revenue cutter *Harriet Lane*, and are now in custody at this port. The *Wanderer* is suspected of being about to start on a slave voyage, and the *Charter Oak* is charged with complicity in carrying stores and munitions to the yacht. The preliminary examination of the parties concerned will take place in a few days.

Since the above has been in type we learn that the *Wanderer* has been released, there being found no cause for her detention.

YELLOW FEVER AT HAVANA.—Correspondents of the New Orleans journals say the yellow fever is making bad havoc among the unaccustomed at Havana. Upon the sugar estates the disease is represented to be of an unusually malignant type, compelling an entire suspension of work upon most of them, and threatening to bring the remainder to a full stop before the end of the month.

LAWRENCE, STONE & CO.—At an adjourned meeting of the creditors of Messrs. Stone & Co., to-day (Tuesday, June 10), claims amounting to \$172,600 were presented, making the total liabilities of the defunct firm thus far allowed \$2,900,000.

"THE SANDS OF LIFE."—The "retired physician whose sands of life have nearly run out," has retired from the city of New York. It is said, with at least \$100,000—the avails of his speculation upon the credulity of the sick.

A VIGILANCE COMMITTEE has been organized in Allegan county, Michigan. A store had been robbed at Otsego, and other crimes committed, and suspicion fastening upon a man named Otto, he was caught, a rope put around his neck, and death in five minutes was his sentence unless he would confess. He did confess, exposing the existence of a band of robbers, bound together by an oath. To the credit of this committee it should be stated, that after making arrests of various persons concerned with the gang, they saw them delivered into the hands of the sheriff, to be placed securely in prison to await trial, and a citizens' patrol was established in Allegan to prevent crime.

NEWBURYPORT FISHERIES.—The fishing business at Newburyport, Mass., is a very extensive and important one. The whole fleet comprised about fifty sail of vessels, with a total tonnage of nearly 4,000, valued at \$125,000. It gives employment to about six hundred men, to whom are disbursed some \$50,000.

A TELEGRAPHIC DISPATCH from New Orleans to the Philadelphia *Ledger* gives the following explanation of the "accident," by which four members of the Committee were killed and twelve wounded. The Vigilantes, seeing a patrol in the distance, mistook them for their opponents, whom they supposed were marching on to attack them. Under this belief, they opened a fire with cannon upon their supposed enemies, with the above fatal results to their own party.

A SINGULAR CASE.—A little boy residing in New Bedford, who was affected with water on the brain, went to sleep on Monday morning week, and remained in that condition, waking only once for a short time, until the Saturday morning following, when he died.

ANOTHER LARGE ACCESSION TO HENRY WARD BEECHER'S CHURCH.—The Independent of last week says that on the Sunday previous "another large accession, numbering one hundred and sixty men, persons, was made to Plymouth Congregational church, Brooklyn. This gratifying increase occurs only four weeks after a similar accession of one hundred and ninety." The revival in this church, of which these are some of the fruits, has continually increased in power and extent from the beginning, and at present is rather advancing than declining. The work throughout has been of a most delightful character, marked with no unusual, and even with less than usual, excitement.

STEALING THE REMAINS OF EPHRAIM ALLEN.—A correspondent of a Boston paper at Northfield, Vt., writing on the 6th, says it was currently reported there on that morning, that a man, whose name is suppressed, had been arrested at Westford, N. Y., for stealing the remains of Ethan Allen.

ARRANGEMENTS for a grand regatta of boat clubs from the various colleges have been definitely consummated.

THE STORM.—The storm which raged in this city on Friday and Saturday last, is reported to have been equally, if not more, violent at the West and South. In Cincinnati it raised the river eight feet in the course of a few hours. A dispatch from Baltimore, dated Sunday, the 13th inst., says: "The damage done by the storm and flood on Saturday was very severe. Not less than twenty turnpike bridges, on the falls and their vicinity, were swept away, with fencing, etc. A horse and wagon were swept away into the flood, two negro women were drowned, and a white man, who was engaged in felling timber from the stream, was drowned. Many stores were flooded, and considerable damage sustained thereby."

TERRIBLE STORM AND LOSS OF LIFE.—A dispatch from Boston, dated Saturday, June 12, says: "The French packet, from St. Pierre to Sydney, reports a heavy gale, previous to the 1st inst., on the Banks of Newfoundland, attended with immense loss of life and property to the French fishermen. Besides the loss and damage of vessels, it is said that no less than 300 men perished during the storm. Orders had been sent to Halifax for 3,000 fathoms of chain-cable."

KANSAS NEWS.—A dispatch from Leavenworth, received at St. Louis on the 6th inst., and dated the 3d, says that a tremendous storm visited the city on Wednesday morning, flooding the cellars and inundating a portion of the town, and doing much damage. The Missouri River was full to its banks, and rising. Another dispatch, dated the 4th inst., says that an affray took place at Lawrence between Gen. Lane and Mr. Jenkins, a prominent citizen, resulting in the death of Mr. Jenkins. Animosity existed between the parties, growing out of a disputed land claim.

A PROPELLER, supposed to be the *Buck Eye*, exploded her boiler off Point Samble, near Chicago, on Wednesday, June 9, and the passengers and crew consisting of thirty-three persons, with the exception of three, were lost. We have, as yet, no further particulars.

THE YACHT 'FRAIRIE FLOWER,' which capsized in the harbor of Boston on Tuesday last, was towed up the wharf the same evening. Her hull remained under water, but by grappling, during the night, seven dead bodies were removed from the cabin.

BRITISH BOARDING OUR VESSELS.—It is stated that Commodore Rodgers of the *Hate Witch*, at Key West, had met the British sloop-of-war *Jasper*, which was in search of the *Nyx*, and other offending cruisers, with orders from the Commodore's station to arrest them. The captain of the *Jasper* informed Commodore Rodgers that the British cruisers were acting under orders issued in 1847, no new ones having been issued on the subject. This will undoubtedly put an end to the vexations to which many of our unoffending merchant vessels have lately been subjected by visitations from the British cruisers; and the news is regarded at Washington as being satisfactory.

MR. BURLINGAME ON THE BRITISH OUTRAGES.—On Friday last, Mr. Burlingame of Massachusetts made a speech in the House of Representatives at Washington, on the recent insults to our flag from officers of armed vessels of the British Navy, in visiting and detaining our merchant vessels in the Gulf of Mexico. He said the Senate has acted, and the Representatives of the people should not remain silent. There could be no doubt of these outrages. There has been more than thirty of them within six weeks against the law of nations, as expounded by Webster and Calhoun, and decided by Story and Stowell. The doctrine was that on sea every nation was equal, and every flag which symbolized an honest nationality sacred. Pirates could be taken where found, but our people are not pirates, and therefore had been outraged. Those who committed those outrages had orders, or they had not. It was an act of war. If not, they were robbers. The Administration said, wait and negotiate. There was nothing to negotiate. It would cast doubt on our courage and our cause. If we sunk the ships, or brought them into port, it would be no cause of war. England should thank us for vindicating the law. The Administration, he feared, was not up to the mark. It was "fifty-four forty or fight," and then back down over and over again. He saw this in the President's answer to the call of the House; in the letter from Secretary Cass to Mr. Dallas; in the orders to the Gulf squadron—as those in the Walker case, under which Chataway was recalled for not doing what Paulding was ordered for doing in the same waters; in the resolutions of the Senate Committee on Foreign Relations, which were pointed and aimless; and, above all, in the request for power to attack the Central American States. Why not ask for power against England? Why not use that already possessed? I there was power to use the marines to shoot down citizens in Washington, was there not power against a foreign foe? If Walker could be taken in Nicaragua, could not an enemy who invaded our soil? He said the President had used his power to trample down the rights of American citizens at home, but had not straitened it to protect us from a foreign foe. Our people were jealous of power, but would grant every dime and every man to vindicate the honor of the country. The foreign policy of the country was weak and vacillating. Everybody insulted us. He referred to numerous instances of this, and pointed out the course of France in Central America. He said our agents had been such as make weak Governments hate, and strong ones despise us. The time has arrived for us to manifest our power.

PER CONTRA.—In the British House of Commons, on the 1st inst., Mr. Lindsay asked the Government if it was true that the United States vessels in the Havana or Western Coast of Africa, Trade had been fired into, boarded, searched or detained by British cruisers, and if so, by what authority, or under whose instructions did the commanders of these ships so act.

Mr. Fitzgerald said the Government had no official information on the subject, but he had reason to believe the reports had been exaggerated. They were as anxious as the American Government to avoid all cause of complaint, and strict orders had been issued to the officers on the stations to be especially cautious.

FROM CALIFORNIA.—The U. S. Mail Steamship, *Star of the West*, with the California mails of May 20, and \$1,446,170 in treasure, arrived at this port on Saturday morning. We have no news of any special importance from California. Agricultural and mining reports are both encouraging. The accounts from the lately discovered mines on Frazier River, in the British Possessions, are in some degree conflicting, but there seems to be no doubt of the fact that these mines are rich and extensive. The loose population of California are moving northward to the new mines, but in consequence of swollen rivers and heavy snows, they are very difficult of access. Several hundred tons of silver ore had been received in San Francisco from Arizona. It had to be brought overland from the mine to San Diego, the cost of which is estimated at \$300 per ton. Municipal elections have been held in various cities of California. The Democrats were successful in all except Columbia, where the People's ticket was triumphant. The amount of coinage in the United States Branch Mint at San Francisco, for the week ending May 8, was \$460,000, all in double eagles.

MADAM JANE LIND COLONELMENT has just given birth to twins.

INTERESTING MISCELLANY.

A SONG OVER A SHIRT.

AS SONGS.

With fingers taper and white,
And eyes that would grace a queen,
A lady sat in her easy chair,
Plying her Sewing Machine—
Stitch! stitch! stitch!
So pleasant, and pretty, and pert,
While with a voice of musical pitch,
She sang as she made a shirt.

"Click! click! click!
While the sun is clear and bright;
For me there is no more toil
While the stars shine through the night.
I'm no longer like a slave
Under a barbarous Turk—
But my sewing done, the hours I save
I devote to Christian work!

"Click—click—click—
And my piece of work's begun;
Click—click—click—

And the shirt is nearly done!
Band, and gusset, and seam,
All but the buttons I've finished now,
And I'll sew them on by hand.

"O, men who think they're dear,
And buy them not for your wives,
O, have no fear of their wearing out,
They will last them all their lives!
Click—click—click—

So pleasant, and pretty, and pert,
All kinds of work, with a double thread
They sew, as well as a shirt.

Click—click—click—
It never shirks its task!
And what are its wages? A little oil
Is all it will ever ask.

This polished arm—and that little wheel—
A table—an easy chair—
And the song it sings a pleasure brings
Like an old forgotten air.

"Click—click—click—
An hour or two a day,
Click—click—click—
Like a merry child at play.
Band, and gusset, and seam,
Scam, and gusset, and band,
The task is over, the shirts are made,
And never a weary hand!

"Click—click—click—
In the pleasant, broad sunlight,
Click—click—click—
It makes all weathers bright.
Oft to the window sill
The twittering swallows come,
Thinking they hear a sister bird
Chirping within the room!

"Now I have time to breathe
The breath of the flowers sweet—
I have no aching head,
I can turn my willing feet
At any time I choose
For a walk in the meadows green,
Nor feel as I used to feel
When I had no sewing machine.

"Yes, now I can have an hour:
A respite for reading—prayer—
A blessed leisure—a time for thought
That is free from troubling care!
My daily sewing is quickly o'er,
No hours stolen from bed;
Supremely blest! refreshing rest—
Nor blinder needle and thread!"

With fingers taper and white,
And eyes that would grace a queen,
A lady sat in her easy chair,
Plying her Sewing Machine—
Click! click! click!

So pleasant, and pretty, and pert,
While with a voice of musical pitch—
With a silvery tone so clear and rich—
She sang as she made a shirt.

THE THREE FLOWERS.

A FABLE.

A white rose grew by a running stream of pure water. Beneath its feet a cluster of blue violets looked up to the mild, maternal heaven. A red rose grew beside them and overshadowed both, for it was sweeter than all. Its pollen floated like the golden sunbeams, soft and warm, to melt into their unfolding calices. The three made one happy family, loving and rejoicing together. Each, contented with its own variety of beauty, flourished in its place. One earth sustained them; one blue sky lovingly overshadowed them; and the same sweet airs made music, whispering in their leaves.

I heard a little fairy say, "Why can not you people in the external world learn a lesson from the flowers! All the blossoms are not red, and all the roses can not be red roses. Why then expect the Lord's children, who as yet are only in natural good, to adopt the wisdom of those who are in spiritual good? And why, again, expect those who are simply in spiritual good to comprehend those things which belong pre-eminently to the celestial? Come, white rose, be good friends with the violets. They grow very near the earth, but they yield a sweet incense, even to the feet that trample upon them. And scorn not, little violet, the white rose, because looking up you see only the green leaves of the calyx. On the other side, which you see not, is the purely corolla, glistening with shining morning dew. And thou beautiful white rose, recollect that there are other hues of light and other varieties of fragrance beside thine own, for He who made thee

white colored the red rose from His own heart." So I heard the little fairy say.

His tiny wife, whose name was Mignonette, then advanced to me and she said, "A violet is never one until it is very sweet. When you find a flower in the meadows that has no fragrance, it pretends violet and is but a miserable Johnny-jump-up. Queen rose, whether she is white or red, is so sweet that there is not a little wind-spirit but it drinks fragrance from the cup that she holds up to the sunshine or bends to the earth, all streaming with light and fragrances and happy love. Those white and red things that say they are roses, because their leaves look like them and their seed-pods have the same shape, are poppies, and they poison the air."

"Good Mr. Teacher, there are three kinds of Christians, and each is real. They receive and they distribute respectfully the goods and truths of the Natural, Spiritual and Celestial Kingdom of the Father, and they all agree in loving unalloyed as the red rose with its sister white rose and its little brother violet. There are great many Johnny-jump-ups, who think they are violets, and a great many poppies, who would fain call themselves roses. But there's a little bird, whose name is charity. You call his correspondence a humming bird. He is to be found where the flowers are the sweetest. His wings are all sparkling as if with fairy diamonds and amethysts and rubies. That little bird will help you to discriminate. He drinks his life from the honey of a good man's heart. Where you see the charity birds you will find the fragrant and immortal flowers."—*Herald of Light.*

ROMANCE IN REAL LIFE.—The *Ducyrus* (Ohio) Journal says that a man living near there lost his wife some years ago in Homer, New York, that they had a little girl which he gave to a friend, and left the country. He was gone ten years, and returned, but could find no trace of his child. She had too marks by which he might know her—one toe was gone, and she had a scar on her arm. The man gave her up as lost to him, and finally settled near Ducyrus and married. The rest we give from that paper:

"About six weeks ago he happened to pass by the room in his house occupied by a servant girl who had resided with him for nearly two years, at a time when she was about to retire, and the door being open, he saw her foot. He merely glanced at it, and happened to notice that the little toe of the right foot was missing. He thought nothing of it at the time, but after retreating the idea struck him that it might be the daughter he had searched for so long. At first he dismissed the thought as improbable, but it still forced itself upon him, until finally he requested his wife to go to the room and ascertain whether or not marks of a scald were on her right arm.

"She went, and to his immense delight, reported that the mark was there. The poor man was so positive of her identity, that the girl was awakened, and in the middle of the night was questioned as to her origin. She could only tell them that she did not know her parents, that her earliest recollections were that she had lived somewhere in the East, with a family named—(naming the family she had been left with by the woman originally intrusted with her), and at their death she was taken charge of by the overseers of the poor, a place provided for her and she had come to Ducyrus with a family, and had supported herself by doing housework since. This tallied so nearly with the already ascertained facts in the case, that the next day the father started east with her, and visiting the different points she had named, ascertained to his great joy, that she was indeed his daughter. She is an extremely beautiful girl, of great natural intelligence, and though totally uneducated, is still interesting. She is now at Granville, Ohio, receiving an education to fit her for the new station she has assumed in life."

THE LARGEST MILL IN THE WORLD.—Richmond can boast of having within its limits, the largest flouring mill in the world. The erection of the mill was regularly commenced some time in the year 1854. The superstructure rests upon a solid foundation of granite, the base of which is seventeen and a half feet thick. The width tapers to a thickness of six feet at the top course of granite. The average thickness of the brick walls, forming the first four stories above Canal street, is three feet two inches. The great mill twelve stories in height, fronts ninety-six feet on Canal street, and is one hundred and sixty-five feet deep. The height of the front wall, is 121 feet, to the top of the bricks, including the rear wall, enclosing a part of the granite foundation, is 147 feet high. Each floor contains about 14,560 superficial feet; including the two floors in the roof, the total would be about 155,000 square feet—or rather more than three and a half acres. Altogether, the available space within the walls of this building, is about 200,000 square feet. We have no positive information as to the cost of this immense structure, but presume that the sum will not fall short of \$130,000. Several months will yet elapse before the machinery will be ready to be put into operation.—*Richmond (Va) Whig.*

THE USE OF RICHES.—Great wealth is often a canker to the soul. Many men, having as property accumulates around them, riches bring temptations more dangerous than those of poverty. It is hard for one who sees riches accumulating upon his hands to realize that the Lord gave and that he will call him to an account of his Stewardship. The continual and earnest prayer of such should be, "Lord what wilt thou have me to do."

The World is to see a new class of rich men, holding their wealth simply as mediums for the accomplishment of Divine purposes and giving or withholding with an eye single to the guidance of the Lord. The power of capital is now wielded principally upon the side of moral evil. But the day will dawn, it is even now slowly casting a faint radiance upon the world, in which wealth and worth will be found together. The Mediatorial Man, who holds estates in God, will prosper and thrive in spite of commercial crises and national disasters. Estates kept in trust for Divine purposes will maintain their permanency. Families, where good men bequeath to their sons a Priesthood and a Kingdom of Divine Good and Truth, will mature a nobler genius from generation to generation.

ANNEXING ENGLAND TO THE FRENCH CROWN!—Emile Girardin has had several interviews with the French Emperor of late; and as a pamphlet—written by him upon the subject of the facility with which a descent might be made in England, and the ease with which that country might be annexed to the French Crown—is going the secret round of the political salons, it has been supposed that these interviews had been sought by Girardin to expose his ideas upon the same subject. The tenor of the pamphlet, which is kept a strict secret from the public, and is printed for private distribution only, may be judged when, addressed to the Emperor, it opens thus: "Let your Majesty remember that the event of your Imperial Majesty's reign is yet to come. No Austria, no Prussia, no Napoleon, has marked its annals. With an unwarlike army, and with a navy which now stands first in Europe, your Majesty might accomplish deeds far more brilliant than these. Even the palid reign of Charles the Tenth has left Algeria as a legacy of glory to the nation—even the short-lived republic has left us the occupation of Rome by our victorious troops. Let, then, the conquest of England be the one immortal feat of arms which shall render your Majesty's reign even more glorious than that of Napoleon the First, whose fate it would so nobly avenge."

BEARD.

Several metrical attacks upon beard have been seen to have been in the following parody on Campbell's dithyrambic...

NEW MUSIC.

We have received from the publisher, Horace Waters, 333 Broadway, the following pieces of music, arranged for the piano-forte:

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Table with multiple columns listing various commodities (Timber, Flour, Sugar, etc.) and their corresponding prices.

EXPLORATION OF AUSTRALIA.—Papers relating to an expedition recently undertaken for the exploration of the northern parts of Australia, have been laid before Parliament...

Dr. Hallock's pamphlet, "The Road to Spiritualism," noticed last week, is now ready for delivery. Those who have read "The Child and the Man," from the same author, will of course desire to possess this production.

MARRIED.

On Tuesday evening, 1st inst. by the Rev. Dr. Holman, Mr. EDWIN LISTER, of Tarrytown, to Miss HANNAH A. SMITH, of this city.

PERSONAL AND SPECIAL NOTICES.

Mr. Harris' Sunday Meetings.—T. L. Harris lectures every Sunday morning and evening at the small chapel of the University, corner of University Place and Waverly Place, opposite Washington Square.

Dodsworth's, Next Sunday.—Mrs. Davis will lecture at Dodsworth's Academy next Sunday, morning and evening.

Lectures in Brooklyn.—Andrew Jackson Davis will lecture in Clinton Hall, corner of Clinton and Atlantic streets, on Sunday, 20th inst., at half-past three, p. m., and half-past seven, evening.

Mrs. Britz's Proposed Tour.—Mrs. Amanda M. Britz proposes to make a lecturing tour through Wisconsin, Northern Illinois and Michigan, commencing on the first of July.

Lamarine Hall.—This Hall, which has been handsomely fitted up by Brother Asa Smith, is on Sundays especially devoted to Spiritualism. Normal or Trance speakers who would like to address audiences at this place either in the afternoon or evening, will please address Asa Smith, 12 Lamarine Place (29th-street), between Eighth and Ninth Avenue.

Mr. G. C. Stewart, of Newark, New Jersey, will lecture in Lamarine Hall, corner of Twenty-ninth street and Eighth avenue, on Sunday, at 3 o'clock p. m., and 7 1/2 o'clock in the evening.

Lectures in Massachusetts.—Lewis C. W. Job, impressionist medium, will speak at Canton, Mass., on the second Sunday in June; third Sunday at Foxboro, fourth Sunday at Stoughton, and the first Sunday in July at Bridgewater.

Another Lecturer.—L. C. Welch is now ready to answer calls to lecture Sundays or week day evenings, after the first Sunday in July. For week day evenings he is unengaged at present.

Spiritual Lyceum.—At Clinton Hall, Astor Place, a brief essay or lecture is given every Sunday afternoon at 3 o'clock, after which remarks are made upon it by those who may feel moved. Also at the same place, meetings of the Spiritual Conference every Friday evening.

Dr. Orton and Redman.—Have removed their medical office to 82 Fourth-avenue, directly in the rear of Grace Church.

Reformers Boarding House.—Mr. Levy has moved into a fine and commodious house, 231 West 35th street. We are informed that Mr. L. receives transient as well as permanent boarders. His accommodations are good, and his terms very moderate.

Andrew Jackson Davis.—Will deliver a course of four lectures in Clinton Hall, corner of Clinton and Atlantic streets, Brooklyn, commencing at half-past 3 p. m., and to be continued at half-past 7 in the evening of Sunday, 15th inst., and at the same hours on the Sunday following.

SIXTY-SIX MILES AN HOUR.—A mile a minute is usually considered a tremendous rate of speed on a railroad. We once had the satisfaction of going several miles at that rate, and rather think we shall in future decline any such fast trips.

HENRY WARD BEECHER is great at taking up collections. At the old John-street Church, on one occasion, they wanted to make an extra rate. Mr. Beecher eloquently addressed the new converts, and finally asked those who had experienced religion in that church to hold up their right hand. Nearly all the right hands were raised instantaneously.

STATISTICS OF THE JEWS.—The number of Hebrews, in the great cities, is thus stated: New York, 12,000; Philadelphia, 2,500; Baltimore, 1,800; Charleston, 1,500; London, 20,000; Amsterdam, 25,000; Hamburg, 9,000; Berlin, 5,000; Cracow, 20,000; Warsaw, 30,000; Rome, 6,000; Leghorn, 10,000; Constantinople, 80,000; Jerusalem, 6,000; Smyrna, 9,000; Hebron, 8,000.

SOMNAMBULISM.—Crosier Gamble died an inquest on Tuesday at the New York Hospital, upon the body of J. G. Brown, late a fireman attached to Hose Company No. 42, who died from injuries received on the 17th ult. while in a somnambulist state.

Herald of Light for June.

The Herald of Light for June has been placed upon our table. It contains articles with the following titles: The Children of Hymen; The House I live in; The Shepherd's Choice; A Summer Song; Growing Old; Young Love in old Age; A Picture: Marriage and Divorce; The five-fold order of the Heavens; Scotland's Guardian Angel; Arcana of Christianity; Athanasia, or Forelegals of Immortality; To Readers and Correspondents; Important Announcement.

